AN. 26.6

AN EXPLICATORY CATECHISM:

OR,

AN EXPLANATION OF THE ASSEMBLIES Shorter Catechiſm.

Wherein all the Anſwers in the Aſſemblies Catechiſm are taken abroad in Under-Queſtions and Anſwers, the Truths explained, and proved by Reaſon and Scripture; ſeveral Caſes of Conſcience reſolved; ſome chief Controverſies in Religion ſtated, with Arguments againſt divers Errors: Uſeful to be read in private Families after Examination in the Catechiſm it ſelf, for the more clear and thtough underſtanding of what is therein learned.

By THOMAS VINCENT, *ſometime Miniſter of Maudline Milk-ſtreet in* London.

Magdalen

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Vincent was born at
Hertford 1634 - studied
at Ch. Oxford - became ch
lain to the Earl of Leicester -
obtained the living of Saint
Mary Magdalene Milk Street
deprived for nonconformity on
Bartholomew day 1662 - devo
ted himself to the visitation of
sick during the plague.
He preached at Hogsden (Hor
till his dying day -
He died triumphantly - the
of his last expressions was -
Oh no blo death - welcome
welcome - Death hath wou
ed my head, - Death hath wo
ed my breast, wh was disease
but he hath not wounded
my Conscience, blessed be God
Tee. Wilson's Hist. of Dissenting
churches in London.
Vol II. p. p. 191 -

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AN EPISTLE TO THE READER.

THat Popish Axiome is long since exploded, that Ignorance is the mother of devotion. The world doth now see, that without knowledge the mind is not good. And look as no knowledge is so necessary, as that of the grounds and principles of Christian Religion, so no way is so apt to convey it to the minds of men, as that which is called Catechistical. More knowledge is ordinarily diffused, especially among the ignorant & younger sort, by one hours Catechistical exercise, then by many hours continued discourses. This way helps the understanding whilst it provokes the attention; many elaborat Sermons being lost through the inadvertency of the hearers. Thus not only ignorance is cured, but error also is prevented: too many being disguised, because they were not at first well grounded in the principles of the doctrine of Christ. For such reasons as these, we highly approve the labors of this reverend Brother, in his Explanation of the Assemblies shorter Catechism. And having, to our great satisfaction, perused it our selves, in whole or in part, do readily recommend it unto others: for though he composed it at first for his own particular Congregation, yet we judge it may be greatly useful to all Christians in general, especially to privat families. The manner of using it in

families, moſt be left to the diſcretion of the Maſters and Governors reſpectively: though yet we concur with the Author, and think it adviſable (as he hints in one of his Epiſtles) that after a Queſtion in the Catechiſm is propounded, and an anſwer without book returned by one of the family, the ſame perſon, or ſome other be called upon to read (if not rehearſe) the explanation of it, the reſt reading along with him in ſeveral books; by which means their thoughts (which are apt to wander) will be the more intent upon what they are about. To *conclud, though* the Aſſemblies ſhorter Catechiſm *it ſelf be above our recommendation, as having its praiſes already in the Churches of Chriſt; yet we think it good to give it under our hands, that this Explanation of it, is very worthy of acceptation.*

I. Owen D. D. Joſeph Caryl. G. Griffet. Hen. Stubs. Edm. Calamy. Matth. Barker. Joh. Loden. Joh Ryther. Nic. Blaikie. Jam. Janeway. Hen. Vaughan. Will. Maddock. Joh. Turner. Will. Thomſon. T. Manton. D. D. Will. Jenkyn. Chr. Fowler. T. Lye. T. Cawton. T. Brooks. Ben. Needler. Dan. Bull. Char. Morton. Will. Carſlake. Rob. Franklin. Mart. Sylveſter. Nath. Vincent. T. Jacomb D. D. T. Caſe. T. Watſon. T. Doolittell. Jam. Innes. Joh. Wells. Rich. Mayo. Joh. Hickes. Edw. Veal. Edw. Weſt. Edw. Lawrence. Joh. Chaſter. Jam. Sharp.

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TO THE MASTERS AND GOVERNORS OF FAMILIES

Belonging to my Congregation.

SOME dedicat their Books unto Lords and Ladies, or other great Persons; such possibly I might find out, had I a mind to seek: but as my love is most endeared unto you, to whom I stand so nearly related; so my greatest ambition is to be serviceable unto your souls: your cordial and constant love o me and my labors (in a whiffling age) of which you ave given many manifest proofs, deserveth a greater exression of my grateful sense, then the Dedication of this ook unto you.

God by bringing you under my Ministery, hath given ne the charge of your souls; and God by bringing persons nto your Families, hath given you a charge of their souls. ur charge is great, and to be guilty of the ruine of souls, s dreadful: happy shal we be, if we be found faithful to our wn and others souls, in the great day of accounts. Too many, even in our Nation and City perish, and run blindold unto Hell, for want of knowledge; and the most are ithout knowledge, for want of instruction: and as no way f instruction doth convey clearer light of distinct knowdge in the principles of Religion, then the way of catehising; so the neglect of this in Ministers and Masters of amilies, is such a sin of unfaithfulness unto the souls of hem that are under their charge, that all of us should take eed we have it not to answer for at the appearance of our ord. It is not sufficient for you to bring your children and ervants to receive publick instruction; but it is your duty

also to instruct them privatly, and at home to examine them in their Catechisms. I know no Catechism more full of light and sound doctrine, then the shorter Catechism of the late Reverend Assembly; which, because in many Answers there are things not easie to be understood by beginners; therefore in this my Explanation of it, I have taken pains to take abroad every Answer, to open it in several Under-Questions and Answers, and to confirm the truths there by reason and Scripture-proofs; which I have endeavored to do as plainly and familiarly as I could, that every thing therein might be the more intelligible and useful unto such as either learn, or read it. Some chief Controversies in Religion I have touched upon, briefly propounding Arguments for the backing of the truth, and not left objections wholly unanswered; which I have the rather done, that all of you, especially the more unexperienced young ones under you, might get some armor against every-where-prevailing error. You know that some have committed the whole of the Explanation so far as we have gone, unto memory: how beneficial they have found this, others besides themselves can speak: yet all have not that strength of memory, neither would I impose this Explanation to be learned without book by all. Yet this I advise, that you who are Masters of Families, would set apart time twice, or at least once every week, to examine your children and servants in the Assemblies Catechism, taking *M. Lyes* excellent method in the way of asking Questions, whom God hath made singularly useful in this diffusing much light among young ones. And after they have given you the Answers without book which are in the Catechism, that then your selves would read, or cause one of them to read some part of this Explanation on those Answers, so far as you can well go at a time: And if each of them that can read, should both in your Families, and in the publick Assembly, have one of these Explanations in their hands, to read along with them that read, or publickly Answer, they would the better attend and understand what is read or answered; which course I apprehend will exceedingly tend to their great profit; and that such as do this with diligence, will (through Gods grace) attain in a short time much proficiency in the best knowledge, which is of

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a jewel, that none me-thinks ſhould be contentedly without, when with leſs labor then for other jewels of inferior value it may be obtained. This Explanatory Catechiſm was chiefly (if not only) intended for you, and the uſe of ſuch as are of my own Congregation: which if it may find acceptation alſo with, and prove beneficial unto other Families, I ſhal rejoyce. The more generally uſeful my poor endeavors are, as it will tend ſo much the more unto the glory of my Great Maſter, ſo it will yeeld to my ſelf the greateſt comfort, eſpecially in a dying hour. I ſhal take my leave of you, though I be not departing from you, with the departing exhortation of the Apoſtle, Acts 20. 32. *And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified.*

Your earneſt Souls-well-wiſher,

T. VINCENT.

TO THE YOUNG ONES OF MY CONGREGATION,

ESPECIALLY

Thoſe that anſwer this Explicatory Catechiſm in our publick Aſſembly.

SHould I leave you out in my Dedication of this Book, it might ſeem both injurious unto you, for whoſe ſake chief the Book it ſelf was compoſed, and injurious to my own lov which I have for you, ſo many ways endeared, whereby al I am ſtrongly obliged to do all the ſervice I can for your ſouls Your reciprocal love is a great ty; but the chief obligation of all is the near relation between us, when I can write to you, not a my hearers only, but to many of you as my children; and that may ſay in the words of the Apoſtle, 1 Cor. 3. 15. (which deſire to ſpeak, not to mine own, but to the praiſe and glory God, through whoſe bleſſing alone it is, that my Miniſtery, mean comparatively, hath had this effect) Though you ſhoul have ten thouſand inſtructors in Chriſt, yet have ye not man fathers; for in Chriſt Jeſus I have begotten you in the Goſpe My endeavors are (as a father his children) to feed you wit knowledge and underſtanding, and that of incomparably the mo excellent things. Had you as large underſtanding in the ſecret and myſteries of Nature, as the greateſt and moſt wiſe Philoſo pher Solomon himſelf not excepted; had you skill in all Lan guages under heaven, and could ſpeak with the tongues of me and Angels, yet all humane knowledge in the greateſt hight, an improvement of it, would not be worthy to be compared and nam ed the ſame day with the knowledge of Jeſus Chriſt, and t myſteri

myſteries of ſalvation, with which I would acquaint you. You have ſeen the light of the Moon, and ſome brightneſs in the Stars, when the curtains of the night have been drawn over the heavens; all which luminaries, upon the riſing of the Sun with its more glorious light, have diſappeared and ſhrunk out of ſight into darkneſs; ſuch is the light of all humane knowledge, compared with the beams of divine light which doth iſſue forth from the Sun of righteouſneſs. It is the light of the knowledge of the will, and ways, and glory of God in the face of Jeſus Chriſt, that I deſire to hold forth unto you. The whole Scripture is full of this light: but as in the Moon ſome parts are clearer then others, ſo in the holy Scriptures, ſome parts are more full of this light: ſuch are thoſe parts which contain the chief things to be known and believed, to be done and practiſed in order unto ſalvation. Theſe things are excellently reduced by the late Reverend Aſſembly, *into queſtions and anſwers in their ſhorter Catechiſm. In this Catechiſm I have been ſome years inſtructing ſome of you, and that you might the better underſtand what you there learn, I did above four years ago begin this Explanation of it, which at firſt you had in writing; and upon your deſire, afterwards I put it ſheet after ſheet, as you learned it, in the Preſs for you. The often failure of the Printer hath cauſed many interruptions and interciſions in our work; therefore having finiſhed the whole, I have now printed the whole together, that we be not broken off upon that account any more; which, as the fruit of much ſtudy, and as a token of moſt dear love, I preſent unto you. And now* (dear young Ones) *think not much of taking pains in learning that which hath coſt me ſo much pains in compoſing for you. Such of you as have not time, or ſtrength of memory for the learning of it, I adviſe to the frequenent reading of it: and where it is not read in your Families, that you often read it over alone. How profitable this will prove, experience* (*through Gods bleſſing*) *in a ſhort time will ſhow. Hereby you may be able to look over the heads of the moſt of your years in knowledge; which that you may be filled with, as with every grace, is the prayer for you to the Father of lights, from whom cometh every good and perfect gift, of*

Yours in the ſincereſt bonds,

THOMAS VINCENT.

AN

AN EXPLANATION OF the Assemblies shorter Catechism.

1. QUESTION.

WHat is the chief end of man?

A. Mans chief end is to glorifie God, and to enjoy him for ever.

Q. 1. *What is meant by the chief end of man?*

A. The chief end of man is that which man ought chiefly to aim at, or design, to desire, seek after, and endeavor to obtain, as his chief good and happiness; unto which his life and his actions should be referred and directed: which is the glorifying of God and the enjoyment of God for ever.

Q. 2. *May men have no other chief end, then the glorifying and enjoying of God?*

A. Men ought to have no other chief end then the glorifying of God; but they may have subordinat ends. For, 1. Men ought to be diligent in their particular callings for this end, that they may provide for themselves and their families. 1. *Thess.* 4. 11. 12. *Do your own business, and work with your own hands that ye may have lack of nothing.* 2. Men may eat and drink, and sleep, for this end, that they may nourish and refresh their bodies: It is lawful to design, and desire and seek such things as these in such actions subordinatly or less principally: but in these, and all actions, men ought principally and chiefly to design and seek the glory of God. 1. *Cor.* 10. 31. *Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God.* 3. Men may moderatly desire and endeavor after the enjoyment of such a portion of the good things of the world as are needful and useful: but they ought to make choice of God for their chief good, and desire the eternal enjoyment of him as their chief portion. *Psal.* 73. 25. 26. *Whom have I in heaven but thee? and there is none upon the earth that I desire besides thee,* or in comparison with

with thee. *My fleſh and my heart faileth: but God is the ſtrength of my heart, and my portion for ever.*

Q. 3. *What is it to glorifie God?*

A. 1. Negatively, to glorifie God, is not to give any additional glory to God; it is not to make God more glorious then he is; for God is uncapable of receiving the leaſt addition to his eſſential glory, he being eternally and infinitly perfect and glorious, *Mat.* 5. 48. *Your Father which is in heaven is perfect.* Pſal. 16. 2. *Thou art my Lord, my goodneſs extendeth not unto thee.*

2. Affirmatively, to glorifie God, is to manifeſt Gods glory; not only paſſively, as all creatures do, which have neither Religion nor reaſon; but alſo actively, men glorifie God, when the deſign of their life and actions is the glory and honor of God, 1. *Pet.* 2. 9. *That ye ſhould ſhow forth the praiſes of him who hath called you, &c.* 1. When inwardly they have the higheſt eſtimation of him, the greateſt confidence in him, and the ſtrongeſt affections to him, this is glorifying of God in ſpirit, 1. *Cor.* 6. 20. *Glorifie God in your ſpirit which is Gods.* 2. When outwardly they acknowledge God according to the revelations he hath made of himſelf, when with their lips they ſhow forth Gods praiſe, *Pſal.* 50. 23. *He that offereth praiſe glorifieth me.* When they ſincerely endeavor in their actions the exalting of Gods Name, the promotion of the intereſt of his Kingdom in the world, and to yeeld that worſhip and obedience to him which he hath preſcribed in his Word, *Pſal.* 34. 3. *O magnifie the Lord with me, and let us exalt his Name together.* Rev. 14. 7. *Fear God, and give glory to him, and worſhip him that made heaven and earth, and the ſea, and the fountains of waters.*

Q. 4. *What is it to enjoy God?*

A. To enjoy God, is to acquieſce or reſt in God, as the chief good with complacency and delight, *Pſal.* 116. 7 *Return unto thy reſt, O my ſoul!*

Q. 5. *How is God enjoyed here?*

A. 1. God is enjoyed here, when people do ſettle themſelves upon, and cleave to the Lord by faith, *Joſ.* 23. 8. *But cleave unto the Lord your God.* 2. When they taſte the Lords goodneſs, and delight themſelves in the gracious preſence and ſenſible manifeſtations of Gods ſpecial love unto them,

Pſal.

Pſal. 34. 8. *O taſte and ſee that the Lord is good.* Rom. 5. 5. *Becauſe the love of God is ſhed abroad in our hearts by the holy Ghoſt.*

Q. 6. *How will God be enjoyed by his people hereafter?*

A. God will be enjoyed hereafter by his people, when they ſhal be admitted into his glorious preſence, have an immediat ſight of his face, and full ſenſe of his love in heaven, and there fully and eternally acquieſce and reſt in him with perfect and inconceivable delight and joy, 1. Cor. 13. 12. *Now we ſee through a glaſs darkly, but then face to face.* Heb. 4. 9. *There remaineth therefore a reſt to the people of God.* Pſal. 16. 11. *In thy preſence is fulneſs of joy, and at thy right hand are pleaſures for evermore.*

Q. 7. *Why is the glorifying of God, and the enjoying of God, joined together as one chief end of man?*

A. Becauſe God hath inſeparably joined them together, ſo that men cannot truly deſign and ſeek the one without the other: they which enjoy God moſt in his houſe on earth, do moſt glorifie and enjoy him, Pſal. 84. 4. *Bleſſed are they that dwel in thy houſe, they will be ſtill praiſing thee.* And when God ſhal be moſt fully enjoyed by the Saints in heaven, he will be moſt highly glorified, 2. Theſſ. 1. 10. *He ſhal come to be glorified in the Saints.*

Q. 8. *Why ought men chiefly to deſign the glorifying of God in all their actions?*

A. Firſt, becauſe God hath made them, and made them for this end, and given them a ſoul capable of doing it beyond irrational creatures, Pſal. 100. 3. *Know ye that the Lord is God, it is he that made us, and not we our ſelves.* Prov. 16. 4. *The Lord made all things for himſelf.* Pſal. 103. 1. *Bleſs the Lord, O my ſoul! and all that is within me, Bleſs his holy Name.* 2. Becauſe God doth preſerve them, and make proviſion for them, that they might glorifie him, Pſal. 66. 89. *O bleſs our God, O ye people! which holdeth our ſoul in life.* Pſal. 95. 6. 7. *O come, let us worſhip before the Lord, for we are the people of his paſture, and the ſheep of his hands.* 3. Becauſe God hath redeemed them, and bought them with the price of his Sons blood, that they may glorifie him, 1. Cor. 6. 19. 20. *Ye are not your own, for ye are bought with a price; therefore glorifie God in your body and in your ſpirit, which are Gods.* 4.

Becauſe

Becauſe he hath given them his Word to direct, his Spirit to aſſiſt, and promiſeth his Kingdom to encourage them to glorifie him, Pſal. 147. 20. *He ſhoweth his word unto Jacob, his ſtatutes and judgements unto Iſrael. He hath not dealt ſo with any Nation. Praiſe ye the Lord.* Rom. 8. 26. *Likewiſe the ſpirit helpeth our infirmities.* James 2. 5. *Heirs of the Kingdom which he hath promiſed unto them that love him.*

Q. 9. *Why ought men chiefly to deſire and ſeek the enjoyment of God for ever?*

A. 1. Becauſe God is the chiefeſt good, and in the enjoyment of God both conſiſt mans chiefeſt happineſs, Matth. 19. 17. *There is none good but one, and that is God.* Pſal. 4. 6. 7. *There be many that ſay, Who will ſhow us any good? Lord, lift up thou the light of thy countenance upon us: Thou haſt put gladneſs in my heart, more then in the time that their corn and wine increaſed.* 2. Becauſe God is but imperfectly and inconſtantly enjoyed here; and men cannot be perfectly happy until they come unto the eternal enjoyment of God in heaven. 1. Cor. 13. 9. 10. *We know in part, but when that which is perfect is come, then that which is in part ſhal be done away.* Phil. 3. 12. *Not as though I had already attained, either were already perfect; but I follow after, if I may apprehend that for which I am apprehended.* Pſal. 16. 11. *In thy preſence there is fulneſs of joy.*

2. Q. *What rule hath God given to direct us how we may glorifie and enjoy him?*

A. The Word of God which is contained in the Scriptures of the Old and New Teſtament, is the only rule to direct us how we may glorifie and enjoy him.

Q. 1. *Why is the Word contained in the Scriptures of the Old and New Teſtament, called the Word of God?*

A. Becauſe it was not from the invention of the men which wrote the Scriptures, but from the immediat inſpiration of the Spirit of God who endited them, 2 Tim. 3. 16. *All Scriptures is given by inſpiration of God.* 2 Pet. 1. 21. *Propheſie of Scripture came not by the will of men? but holy men of God ſpake as they were moved by the holy Ghoſt.*

Q. 2. *How do you prove the Word in the Scriptures to be the Word of God?*

A. 1. Becauſe of the majeſty of the Scriptures. 1. God is frequently

frequently brought in, ſpeaking to and by the Prophets, and his Majeſty ſet forth in ſuch high expreſſions, as are not to be found in any humane writings, Iſa. 57. 15. *Thus ſaith the high and lofty one, who inhabiteth eternity, whoſe Name is holy: I dwel in the high and holy place.* 1 Tim. 6. 15. 16. *Who is the bleſſed and the holy Potentat, the King of Kings, and the Lord of Lords, who only hath immortality, dwelling in the light which no man can approach unto.* 2. The ſtile and way of the Scriptures is with ſuch majeſty, as is not in other writings: duties are therein preſcribed, which none but God can require: ſins are therein condemned, which none but God can prohibit: threatnings of puniſhments are therein denounced, which none but God can inflict: promiſes of ſuch rewards are therein made, which none but God can beſtow; and all in ſuch a majeſtick way, as doth evidence God to be the Author of this Book of the Scriptures.

2. Becauſe of the holineſs and purity of the Scriptures, Rom. 1. 2. *Which God had promiſed before by his Prophets in the holy Scriptures.* Pſal. 12. 6. *The words of the Lord are pure words, as ſilver tryed in a furnace of earth, and purified ſeven times.* The Scriptures are holy from the beginning of them unto the end: they do not ſavor at all of any thing that is earthly and impure; eſpecially the laws of the Word are holy, commanding every thing that is holy, and forbidding every thing that is impure and unholy. Whence it is evident, that the Scriptures are the Word of the holy God, and that the holy men which wrote them, were acted herein by the holy Ghoſt.

3. Becauſe of the conſent and harmony of the Scriptures: in the Scriptures there is a conſent between the Old Teſtament and the New: a conſent between the types and figures under the Law, and the things typified and prefigured under the Goſpel: between the Propheſies of the Scriptures, and the fulfilling of thoſe Propheſies. There is in the Scriptures a harmony or agreement of precepts, and a harmony or agreement of hiſtories, & a harmony or agreement of deſign. Wherefore ſince the Scriptures were written by ſo many ſeveral men, in ſo many ſeveral ages, and different places, and yet agreeing ſo well in their writings, that no irreconciliable difference is to be found in them; it is evident

that

that they were all acted by the same Spirit of God; and therefore that the Scriptures are the Word of God.

4. Because of the high mysteries which are revealed in the Scriptures: we read in the Scriptures of the Trinity of persons in the Godhead, the incarnation of the Son of God, the mystical union of Christ and his members; these and such like mysteries, were beyond the reach of the most wise and learned men to invent, much more beyond the reach of unlearned fisher-men, by whom they were revealed: whence it is evident that they spake not their own words, but what they were taught by the immediat inspiration of the Spirit.

5. Because of the Antiquity of the Scriptures: they were written in part before any other writings of men; and they contain a History of the most ancient things, namely the creation of the old world, the flood, and the like. Such ancient things are there revealed, which none but God knew, and therefore God must needs be the Author of them.

6. Because of the power and efficacy of the Scriptures. 1. The Scriptures are powerful to convince, and awaken, and wound the conscience, Heb. 4. 11. *The Word of God is quick and powerful, sharper then a two-edged sword.* 2. The Scriptures are powerful to convert and change the heart, Psal. 19. 7. *The Law of the Lord is perfect, converting the soul.* 3. They are powerful to quicken men out of spiritual death and deadness, Isa. 55. 3. *Hear, and thy soul shal live.* Psal. 119. 40. *Thy Word hath quickened me.* 4. They are powerful to rejoice and comfort under the deepest distresses, Psal. 19. 8. *The statutes of the Lord are right, rejoicing the heart.* The Scriptures opened and applyed, are made effectual to produce such powerful effects as do exceed the power of nature, and can be effected only by the power of God; which sheweth that God is the Author of the Scriptures, which he would not so far own and honor, if they were not his own.

7. Because of the design and contrivement of the Scriptures. 1. The design of the Scriptures, is to give God all the glory: the design is not to exalt any, but to debase and empty all men, and exalt Gods Name and grace in the world. 2. The marvellous contrivement of wisdom in finding out a way for mans recovery and salvation by Jesus Christ,

Chriſt, when fallen by ſin into ſuch a ſtate of miſery which no mortal brain could have invented: this doth ſhow not only that this contrivance was from the infinitly wiſe God; but alſo that the Scriptures which have revealed this are his Book.

8. Becauſe the Scriptures were confirmed by miracles we read of many miracles in the Scriptures, eſpecially thoſe which were wrought by Jeſus Chriſt and his diſciples, to confirm their doctrine that was from God; ſuch as curing ſome who were born blind, raiſing the dead, calming the ſea with a word, and many more. Now theſe and the like miracles, were from the immediat hand of God, and the relation we have faithfully handed down unto us, as appeareth by the writings ſtill among us, of ſeveral holy men upon them, and concerning them; as alſo by the ſeveral copies of them (which could not be forged and not be found out) agreeing in the ſame relation. And as ſurely as God did effect thoſe miracles, ſo ſurely is God the Author of the Scriptures which is confirmed by them.

9. Becauſe the Scriptures were confirmed by the blood of Martyrs: there were many thouſand Chriſtians in the primitive times, who ſealed and gave teſtimony to the truth of the Scriptures with the loſs of their lives. The great faith of the primitive Chriſtians in the truth of the Scriptures who might eaſily have found out the deceit, had there been any deceit impoſed upon men in them; and the great patience and conſtancy which they ſhewed in theſe ſufferings as an evidence of their faith, is a weighty argument in conjunction with others, to prove the divine authority of the Scriptures.

10. Becauſe of the teſtimony of the Spirit of God, in and with, and by the Scriptures, upon the hearts of believers, 1 John 2. 20. *Ye have an unction from the holy One, and ye know all things*; becauſe, *v.* 27. *The ſame anointing teacheth you of all things, and is truth, and is no lie.* Without this teſtimony and teaching of the Spirit, all other arguments will be ineffectual to perſwade unto a ſaving faith.

Q. 3. *Why was the Word of God put into Scriptures, or writings?*

A 1. That the Hiſtory and doctrine of the Word might

be the better conveyed down to poſterity: for if the Word revealed to holy men ſo many ages ſince, had been entruſted only unto the memories of men, by tradition to hand it down from one generation to another (ſuppoſing the perſons with whom the Word was intruſted, were faithful yet) the memories of men being weak and unfaithful, many truths in all likelihood would have been loſt by this time; therefore there was not a more ſure way of making known the grace of God unto future ages, then by committing the Word of God to writing, 2 Pet. 3. 1. *This ſecond Epiſtle I write unto you by way of remembrance.* 2. That the Goſpel made known in the Word, might the better be propagated in ſeveral Nations: reports of others would not ſo eaſily have been believed, as the writings of the Prophets and Apoſtles themſelves, unto whom the Word was revealed. That there might be in the Church a ſtanding rule for faith and life, according to which all doctrines might be examined, and all actions might be ordered; and by conſequence, that corrupt principles, and corrupt practices might be prevented, which the minds and hearts of men are very prone unto, and would have the more ſeeming pretence for, were there not expreſs Scripture againſt both, Iſa. 8. 20. *To the Law and to the teſtimonies, if they ſpeak not according to this Word, it is becauſe there is no light in them.*

Q. 4. *Which are the Scriptures of the Old Teſtament, and which the Scriptures of the New Teſtament?*

A. The Scriptures of the Old Teſtament, are the Scriptures in the former part of the Bible, beginning at *Geneſis*, and ending with *Malachy*. The Scriptures of the New Teſtament, are the Scriptures in the latter part of the Bible, beginning at *Matthew*, and ending with the *Revelation*.

Q. 5. *Why are the Scriptures in the former part of the Bible, called the Scriptures of the Old Teſtament?*

A. Becauſe the Teſtament or Covenant of grace which God made with man, is therein revealed in the old diſpenſation of it, in which Chriſt the teſtator of the Teſtament, and Mediator of the Covenant, is ſet forth by types and figures; and many burdenſom ſervices, and carnal ordinances of the ceremonial Law were required.

Q. 6. *Why are the Scriptures in the latter part of the Bible, called the Scriptures of the New Teſtament?*

A. Becauſe the Teſtament of God, or Covenant of grace, is therein revealed in the New Diſpenſation of it, without types and figures, Chriſt himſelf being revealed, as come in the fleſh, who before was ſhadowed under them: who having fulfilled the cerimonial Law, hath aboliſhed it, and freed his people from that yoak of bondage, requiring now more ſpiritual worſhip in its room.

Q. 7. *Are not the Scriptures in the Apocrypha Books, the Word of God?*

A. Though there be many true and good things in theſe Books which may be read profitably; as in other Authors yet they are not to be eſteemed as Canonical Scripture, and part of the Word of God. 1. Becauſe they were not written in the Hebrew tongue, nor acknowledged as Canonical by the Jews of old, unto whom the keeping of the Oracles of God was then committed. 2. Becauſe in thoſe Books there are ſome things falſe and diſagreeable to the Word of God. 3. Becauſe there is not that power and majeſty in thoſe Books, as in Canonical Scriptures. 4. Becauſe the Author of *Eccleſiaſticus* (the choiceſt of all the Apocryphal Books) doth crave pardon, if any thing be amiſs in that Book, which he would not have done, had he been guided by the infallible Spirit of God therein.

Q. 8. *Have not the Scriptures their authority from the Church as the Papiſts affirm?*

A. No. 1. Becauſe the Church, on whoſe teſtimony the ſay the Scriptures do depend, is an apoſtat and corrupt Church, and the ſeat of Antichriſt. 2. Becauſe the true Church of Chriſt doth depend in its being on the Scriptures, and therefore the Scriptures cannot depend upon the Church for its authority, Eph. 2. 19. 20. *Ye are fellow-citizens of the Saints and of the houſhold of God, being built upon the foundation of the Prophets and Apoſtles, Jeſus Chriſt himſelf being the chief corner ſtone.* 3. Becauſe if the authority of the Scriptures did depend upon the Church, then the Church in it ſelf without the Scriptures muſt be infallible, otherwiſe our faith in the Scriptures from their witneſs could not be certain: but the Church in it ſelf without the Scriptures, is not infallible.

Q. 9. *Why are the Scriptures called the rule to direct us how we may glorifie and enjoy God?*

A. Becauſe all doctrines which we are bound to believe, muſt be meaſured or judged of: all duties which we are bound to practice, as means in order to the attainment of this chief end of man, muſt be ſquared or conformed unto this rule, Gal. 6. 16. *As many as walk according to this rule, peace be on them.*

Q. 10. *Why are the Scriptures called, the only rule?*

A. Becauſe the Scriptures, and nothing elſe, are ſufficient to direct us how we may glorifie and enjoy God

Q. 11. *Is not natural reaſon without the light of the Scriptures, ſufficient to direct us?*

A. 1. Indeed natural reaſon may, from the natural impreſſions of a Deity upon the mind, and the evidences of a Deity in the work of creation and providence, ſhow that there is a God, and that this God is infinit in his being, and power, and wiſdom, and goodneſs; and that he is to be glorified and worſhipped by his creatures.

2 But natural reaſon cannot fully and ſavingly ſhow what God is. 1. It cannot reveal his love and mercy to ſinners in his Son. 2. It cannot reveal how he ſhould be glorified and worſhipped. 3. It cannot direct us how we ſhould enjoy him, either here or hereafter.

Q. 12. *Are not the unwritten traditions of the Church of Rome to be made uſe of, as a rule for our direction, eſpecially ſince the Apoſtle exhorteth the Theſſalonians,* 2 Theſſ. 2. 15. *To hold faſt the traditions which they had been taught, not only by writing, but alſo by word of mouth; and many of the traditions of the Church of Rome are pretended to be Apoſtolical?*

A. The unwritten traditions of the Church of *Rome*, are not to be made uſe of as a rule for our direction. 1. Becauſe no unwritten traditions could be conveyed down from the Apoſtles times unto ours by word of mouth, without danger of miſtake and corruption; and therefore we cannot be certain their traditions which they call Apoſtolical, are not corrupted, as we muſt be, if we uſe them as our rule. 2. Becauſe we have reaſon to think, the Church of *Rome*, being ſo much corrupted, that their traditions are corrupted too; eſpecially when Hiſtorians tell us of the general corruptions, ignorance and viciouſneſs of ſome generations of their Church, namely in the ninth and tenth Centuries, and afterwards, through which ſink of times, we cannot

rationally expect to receive pure traditions. 3. Becauſe ſeveral of their traditions are contrary to the expreſs Word of God, like thoſe of the Elders among the Phariſees, which our Savior doth condemn, together with all humane impoſitions, Matth. 15. 6. 9. *Ye have made the commandments of God of none effect by your tradition: but in vain do they worſhip me, teaching for doctrines the commandments of men.* 4. Becauſe, however, the *Theſſalonians* were bound to hold faſt ſome unwritten traditions for a while, becauſe the Hiſtory of Chriſt and much of the Goſpel, they had for the preſent only from the mouthes and teſtimony of the Apoſtles; yet afterward the whole Hiſtory of Chriſt, and whatever was neceſſary to be known and believed, and practized, in order to ſalvation was committed to writings in the Books of the New Teſtament, both for the ſake of the preſent and future generation of the Church, that ſo the Goſpel might not be corrupted by unwritten traditions; therefore all unwritten tradition are to be rejected.

Q. 13. *Is not the light within men, and the Spirit of God without the Scriptures (which Quakers and Enthuſiaſts pretend unto) to be made uſe of, as a rule for our direction?*

A. The light which is in men without the Scripture, is not to be uſed for our rule. 1. Becauſe whatever light and pretend unto without the Word, is but darkneſs, in which whoſoever walketh, he muſt needs ſtumble and fall into the ditch, Iſai. 8. 20. *To the Law, and to the teſtimonies, if they ſpeak not according to this Word, it is becauſe there is no light in them.*

2. Whatever ſpirit any have which leadeth them against or beſides the rule of the Scriptures, it is not the Spirit of God and of truth, but a ſpirit of error and deluſion. The Scripture telleth us plainly, that ſuch as hear not the Apoſtles ſpeaking in the Word, are acted by an erroneous ſpirit, 1 John 4. 1. 6. *Beloved, believe not every ſpirit, but try the ſpirits, whether they be of God; becauſe many falſe Prophets are gone out into the World. We are of God: he that knoweth God, heareth us; he that is not of God heareth us not: hereby know we the Spirit of truth, and the ſpirit of error.*

Q. 3. *What do the Scriptures principally teach?*

A. The Scriptures principally teach what man is to beli

believe concerning God, and what duty God requireth of man.

Q. 1. *What is it to believe?*

A. To believe, is to aſſent, or give credit to truths, becauſe of the authority of another.

Q. 2. *What is it to believe what the Scriptures teach?*

A. To believe that which the Scriptures teach, is to aſſent or give credit to the truths thereof, becauſe of the authority of God, whoſe Word the Scriptures are; this is divine faith.

Q. 3. *What is implyed in the things concerning God, which the Scriptures teach?*

A. In the things concerning God, which the Scriptures teach, is implyed all points of faith, as it is divine.

Q. 4. *Are Chriſtians to believe nothing, as a point of faith, but what the Scriptures teach?*

A. No: becauſe no other Book in the world is of divine authority, but the Scriptures; and therefore not abſolutly infallible.

Q. 5. *What is meant by the duty which God requireth of man?*

A. By the duty which God requireth of man, we are to underſtand that which is Gods due, or that which we owe to God, and are bound to do, as we are creatures, and ſubjects, and children.

Q. 6. *Are we bound to nothing in point of practice, but what is required in the Scriptures?*

A. No: becauſe the Laws and Commandments of God in the Scriptures are ſo exceeding large and extenſive, that they reach both the inward and outward man, and whole converſation; ſo that nothing is lawful for us to do, except it be directly or conſequently preſcribed in the Word.

Q. 7. *How do the Scriptures teach matters of faith & practice?*

A. The Scriptures teach the matters of faith and practice, by revealing theſe things externally; but it is the Spirit of God only in the Scriptures, which can teach them internally and effectually unto ſalvation.

Q. 8. *Why are the Scriptures ſaid principally to teach what man is to believe concerning God, and what duty God requireth of man?*

A. Becauſe though all things taught in the Scriptures are alike true, having the ſtamp of divine authority upon them,

yet all things in the Scriptures are not alike neceſſary and uſeful. Thoſe things which man is bound to believe and do as neceſſary to ſalvation, are the things which the Scriptures do principally teach.

4. Q. *What is GOD?*

A. God is a Spirit, infinit, eternal, unchangeable in his being, wiſdom, power, holineſs, juſtice, goodneſs and truth.

Q. 1. *What kind of ſubſtance is God?*

A. God is a Spirit, John 4. 24. *God is a Spirit, and they that worſhip him, muſt worſhip him in ſpirit and in truth.*

Q. 2. *What is a ſpirit?*

A. A ſpirit is an immaterial ſubſtance without fleſh or bones, or bodily parts, Luke 24. 39. *Behold my hands and my feet, that it is I my ſelf, handle me and ſee; for a ſpirit hath not fleſh and bones, as ye ſee me have.*

Q. 3. *How is God ſaid then in Scripture to have eyes, and ears, and mouth, and hands, and other parts, Pſal.* 34. 15. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. *Iſa.* 1. 20. The mouth of the Lord hath ſpoken it. *Heb.* 10. 31. It is a fearful thing to fall into the hands of the living God?

A. Theſe, and the like bodily parts, are not in God properly, as they be in men; but figuratively, and after the manner of men, he is pleaſed to condeſcend (in expreſſing himſelf hereby) to our weak capacities, that we might the more eaſily conceive of him by ſuch reſemblances.

Q. 4. *How doth God differ from Angels and the ſouls of men who alſo are ſpiritual and immaterial ſubſtances?*

A. 1. Angels and the ſouls of men are created ſpirits and depend in their being upon God; but God is an uncreated Spirit, and dependeth in his being upon none. 2. Angels and the ſouls of men are finit ſpirits, but God is an infinit ſpirit.

Q. 5. *What is it to be infinit?*

A. To be infinit, is to be without meaſure, bounds or limit.

Q. 6. *In what regard is God infinit?*

A. 1. God is infinit, or without bounds, in regard of his being and perfection; and therefore is incomprehenſible. Job 11 7. *Canſt thou by ſearching find out God? Canſt thou find out the Almighty unto perfection?* 2. God is infinit and without

without measure and bounds, in regard of place; and therefore he is every-where present, Jer. 22. 24. *Can a man hide himself in secret places, and I shal not see him, saith the Lord? Do not I fill both heaven and earth?* And yet neither the earth, nor the heavens, nor the heaven of heavens is able to contain him, 1 *Kings* 8. 27. 3. God is infinit, or without measure and bounds, in regard of time, and therefore he is eternal, 1 Tim. 1. 17. *Now unto the King eternal, immortal, invisible, and only wise God, be honor and glory, for ever and ever.* 4. God is infinit, or without measure and bounds, in regard of all his communicable attributs.

Q. 7. *What is it to be eternal?*

A. To be eternal, is to have neither beginning nor ending.

Q. 8. *How doth it appear that God is eternal?*

A. 1. From Scripture, Psal. 90 2. *Before the mountains were brought forth, or ever the earth or the world was formed, even from everlasting to everlasting, thou art God.* 2. From reason. 1. God gave a being to the world, and all things therein at the beginning of time, Therefore he must needs be before the world and before time, and therefore *from everlasting.* 2. God is en absolutly necessary being, because the first being, because altogether independent, and beyond the reach of any power to put an end to him; therefore he is unchangeable, therefore *to everlasting* he is Lord.

Q. 9. *How doth God differ from his creatures, in regard of his eternity?*

A. 1. Some creatures have their beginning with time, and their ending with time, as the heavens and the foundations of the earth. 2. Some creatures have their beginning in time, and their ending also in time, as those creatures upon the earth which are generated and corrupted, which are born and live for a while, and then die. 3. Some creatures have their beginning in time, yet do not end with or in time, but endure for ever, as Angels and the souls of men. 4. But God differeth from all, in that he was from everlasting, before time, and will remain unto everlasting, when time shal be no more.

Q. 10. *What is it to be unchangeable?*

A. To be unchangeable, is to be always the same without any alteration.

Q. 11. *In what regard is God unchangeable?*

A. 1. God is unchangeable, in regard of his nature and eſſence, Pſal. 102. 25. 26. 27. *Of old thou haſt laid the foundations of the earth, and the heavens are the work of thy hands: they ſhal periſh, but thou ſhalt endure: they ſhal be changed, but thou art the ſame.* 2. God is unchangeable, in regard of his counſel and purpoſe, Iſa. 46. 10. *My counſel ſhal ſtand, and I will do all my pleaſure.* Heb. 6. 17. *Wherein God willing to ſhow the immutability of his counſel.* 3. God is unchangeable, in regard of his love and ſpecial favors, Rom. 11. 22. *The gifts and calling of God are without repentance.* James 1. 17. *Every good and perfect gift cometh down from the Father of lights, with whom there is no variableneſs, neither ſhadow of turning.*

Q. 12. *How is God ſaid to be infinit, eternal, unchangeable in his being, wiſdom, power, holineſs, juſtice, goodneſs and truth?*

A. 1. In that being, wiſdom, power, holineſs, juſtice, goodneſs and truth, which are communicable unto, and may be in ſome degree and meaſure found in the creatures, they are in God infinitly, eternally, unchangeably, and ſo ſo altogether in an incommunicable manner. 1. Creatures have a being, but it is a finit being, a being in time, a changeable being: Gods being is infinit, eternal and unchangeable. 2. Creatures may have wiſdom, but it is finit and imperfect wiſdom; Gods wiſdom is infinit and abſolutely perfect. 3. Creatures may have ſome power, but it is finit and limited power, ſuch as may be taken away; they may have power to do ſomething dependingly upon God; but God is infinit in power, he is Omnipotent, and can do all things independently without the help of any. 4. Creatures may have ſome holineſs, and juſtice, and goodneſs and truth; but all theſe are qualities in them: they are finit, and in an inferior degree, and they are ſubject to change: but theſe things are eſſence in God, they are infinit and perfect in him: his holineſs is infinit, his juſtice is infinit, his goodneſs is infinit, his truth is infinit; and all theſe are eternally in him, without any variableneſs, or poſſibility of change.

Q. 13. *What is the wiſdom of God?*

A. The wiſdom of God is his eſſential property, whereby by one ſimple eternal act, he knoweth both himſelf and all poſſible things perfectly, and according to which he maketh

directeth

directeth and ordereth all future things for his own glory.

Q. 14. *Wherein doth the wiſdom of God appear?*

A. 1. Gods wiſdom doth appear in his perfect knowledge of all poſſible things, all paſt things, all preſent things, all future things in their natures, cauſes, vertues and operation, and that not by relation, obſervation, or induction of reaſon; as men know ſome things; but by one ſimple and eternal act of his underſtanding, Pſal. 147. 5. *His underſtanding is infinit.* Pſal. 139. 1. *O Lord, thou haſt ſearched me, and known me: ſuch knowledge is too wonderful for me; it is high, I cannot attain unto it.* Heb. 4. 13. *Neither is there any creature which is not manifeſt in his ſight, but all things are naked and opened unto the eyes of him with whom we have to do.*

2. Gods wiſdom doth appear in the beautiful variety of creatures which he hath made above and below, Pſal. 104. 24. *O Lord, how manifold are thy works! in wiſdom haſt thou made them all.*

3. Gods wiſdom doth appear in his admirable contrivance of our redemption through his Son, whereby his juſtice is fully ſatisfied, and his people are graciouſly ſaved. 1 Cor. 2. 6. 7. *Howbeit we ſpeak wiſdom among them that are perfect, the wiſdom of God is a miſtery*, &c. This is that wiſdom which was made known by the Church unto the Angels, Eph. 3. 10. *To the intent that unto the Principalities might be known by the Church the manifold wiſdom of God.*

4. Gods wiſdom doth appear in his excellent government of all his creatures. 1. In his government of unreaſonable creatures, directing them unto their ends, though they have no reaſon to guide them. 2. In his government of reaſonable creatures that are wicked, over-ruling all their actions for his own glory, though they be intended by them for his diſhonor, Pſal. 76. 10. *Surely the wrath of men ſhal praiſe thee.* 3. In his government of his Church and people; the diſpoſal of his ſpecial favors to the moſt unworthy, that he might reap all the glory; his qualifying and making uſe of inſtruments in great works, beyond their own thoughts and deſigns; his ſeaſonable proviſions for his people; his ſtrange preſervation of them from the malice of ſubtil & powerful enemies; his promoting his own intereſt in the world, by the means which men uſe to ſubvert it, and the like, do evidently declare the infinit wiſdom of God.

Q. 15.

Q. 15. *What is the power of God?*

A. The power of God is his eſſential property, whereby he can do all things, Gen. 17. 1. *I am the Almighty God?*

Q. 17. *Wherein doth the power of God ſhow it ſelf?*

A. 1. The power of God doth ſhow it ſelf in what he hath done; he hath created all things, Rom. 1. 20. *The inviſible things of him from the creation of the world, are clearly ſeen by the things which he hath made, even his eternal power and Godhead.* He hath effected many miracles which we read of both in the Old and New Teſtament, which exceeded the power of natural cauſes: he hath raiſed up to himſelf, and preſerved his Church in all ages, notwithſtanding the rage and malice of all the powers of earth and hell, who have endeavored to extirpat it, Mat. 16. 18. *Upon this rock will I build my Church, and the gates of hell ſhal not prevail againſt it.*

2. The power of God doth ſhow it ſelf in what he doth; he upholdeth all his creatures in their being & operations, Heb. 1. 3. *Upholding all things by the word of his power.* He plucks his choſen people out of the ſnare of the Devil, and powerfully draws them, and joyns them by faith unto Jeſus Chriſt, Eph. 1. 19. *And what is the exceeding greatneſs of his power toward them that believe.* He works grace in his people, and maintaineth his work, and enableth them to perſevere, 1. Pet. 1. 5. *Who are kept by the power of God through faith unto ſalvation.* He reſtraineth the wicked, and bringeth Satan under the feet of his people: he worketh continually, eaſily, irreſiſtably and indefatigably; all which ſhoweth his power.

3. The Power of God doth ſhow it ſelf in what he will do; he will make the Kingdoms of the earth to ſtoop to his Son, and that both of Jew and Gentile: he will ruine Antichriſt, though never ſo potent at the preſent: he will raiſe up the dead out of their graves, & deſtroy the viſible world at the laſt day; and he will ſhow the power of his anger, in the everlaſting puniſhment of the wicked in hell.

4. The power of God doth ſhow it ſelf in what he can do; he can do whatever he pleaſeth; he can do whatever is poſſible to infinit power, whatever doth not imply a contraction, or argue imperfection.

Q. 17. *What is the holineſs of God?*

A.

A. The holineſs of God is his eſſential property, whereby he is infinitly pure, loveth and delighteth in his own purity, and in all the reſemblances of it which any of his creatures have; and is perfectly free from all impurity, and hateth it whereever he ſeeth it.

Q. 18. *How may God be ſaid to be holy?*

A. 1 The Name of God is holy, Pſal. 111. 9. *Holy and reverend is his Name.* 2. The nature of God is holy, Rev. 4. 8. *Holy, holy, holy, Lord God Almighty.* 3. The perſons of the Godhead are holy: the Father is holy, John 17. 11. *Holy Father, keep through thy Name thoſe which thou haſt given me:* the Son is holy, Acts 4. 27. *Againſt thy holy child Jeſus, were they gathered:* the Spirit is holy, Rom. 17. 11. *Joy in the holy Ghoſt.* 4. The works of God are holy, Pſal. 145. 17. *The Lord is righteous in all his ways, and holy in all his works.* 5. The Word of God is holy, Rom. 1. 2. *Which he hath promiſed in the holy Scriptures.* His Law is holy, Rom. 7. 12. *The Law is holy, and the Commandments holy, juſt and good.* And his Goſpel is holy, Luke 1. 72. *To remember his holy covenant* 6. The worſhip of God is holy, the matter of it holy, Mal. 1. 11. *In every place incenſe ſhal be offered unto my Name, and a pure offering of righteouſneſs.* The manner of it holy; John 4. 24 *God will be worſhipped in ſpirit and in truth.* The time of it holy, Exod. 20. 8 *Remember the Sabbath day to keep it holy.* 7. The dwelling place of God is holy, Iſa. 57. 15. *Thus ſaith the high and holy One, I dwel in the high and holy place.* 8. The Angels which attend upon God in heaven are holy, Mat. 25. 31. *All the holy Angels with him.* 9. The people of God upon earth are holy, Deut. 7. 6. *Thou art a holy people unto the Lord.* 10, God requireth, worketh, loveth and delighteth in holineſs, 1. Pet. 1. 15. *Be ye holy.* 1. Theſſ. 4. 3. *This is the will of God, even your ſanctification.* 11. God hateth ſin and ſinners infinitly, and without holineſs will not admit any into his Kingdom, Pſal. 5. 5 *Thou hateſt all workers of iniquity* Heb. 12. 14. *Follow peace with all men, and holineſs, without which none ſhal ſee God.*

Q. 19. *What is the juſtice of God?*

A. The juſtice of God is his eſſential property, whereby he is infinitly righteous and equal, both in himſelf, and in all his dealing with his creatures.

Q. 20. *Wherein doth the juſtice of God ſhow it ſelf?*

A. 1.

A. 1. In the punishment which he inflicted upon Chri our surety, for our sins, Isai. 53. 4. *He was wounded for o transgressions, and bruised for our iniquities.* 2. In the ve geance he will execute upon unbelievers for their own si on the day of his wrath, 2. Thess. 1. 7. 8. 9. *The Lord wi be revealed in flaming fire, taking vengeance on them that ob not the Gospel, who shal be punished with everlasting destructio* 3. In the reward he will give to his people through the m rits of Christ, Mat. 5. 12. *Great is your reward in heaven.* Tim. 4. 8. *Henceforth is laid up for me a crown of righteousnes* 4. In those temporal judgements he bringeth upon a peop or person for their sins in this world, Dan. 9. 7. *O Lor righteousness belongeth unto thee, but unto us confusion of face as it is this day.* Lam. 3. 39. *Wherefore doth a living man com plain, a man for the punishment of his sins?*

Q. 21. *What is the goodness of God?*

A. The goodness of God is his essential property, whereb he is altogether good in himself, and the Author of all goo Psal. 119. 68. *Thou art good, and doest good.*

Q. 22. *Wherein doth the goodness of God appear?*

A. Gods goodness doth appear: 1. In the works whic he hath made, Gen. 1. 31. *And God saw every thing that h had made, and behold it was very good.* 2. In his bounty an provisions for all his creatures, Psal. 145. 9. *The Lord is goo to all.* v. 15. *The eyes of all wait upon thee.* 3. In his patienc and forbearance towards the wicked, and his enemies, Rom 2. 4. *Or despisest thou the riches of his goodness, and forbearan and long-suffering.* 4. And chiefly Gods goodness doth ap pear in his especial love and mercy towards his own peopl in choosing them, in redeeming them, in calling them, i pardoning them, in adopting them, in sanctifying them in all the priviledges he bestoweth upon them, and man festations of his love unto them here, and in his takin them unto, and giving them possession of his Kingdom her after, Exod. 34. 6. 7. *The Lord gracious and merciful, abunda in goodness, keeping mercy for thousands, forgiving iniqui transgression and sin, &c.*

Q. 23. *What is the truth of God?*

A. The truth of God is his essential property, whereby h is sincere and faithful, free from all falshood and simulatio Tit 1. 1. *In hope of eternal life, which God who cannot*

hath promiſed. Heb. 6. 18. *By two immutable things, in which it is impoſſible that God ſhould lie.*

Q. 24. *Wherein doth the truth of God appear?*

A. Gods truth doth appear. 1. In the ſoundneſs of the doctrine which he hath revealed, wherein there is no flaw or corruption, 2. Tim. 1. 13. *Hold faſt the form of ſound words which thou haſt heard of me.* 2. In the certainty of the Hiſtories which he hath recorded, wherein there is no lie or miſtake, Luke 1. 3. 4. *It ſeemed good to me to write to thee, that thou mighteſt know the certainty of thoſe things wherein thou haſt been inſtructed.* 3 In the accompliſhment of the prophecies which he hath fore-told, wherein there is no failing or falling ſhort, John 1. 54. *We have found him of whom Moſes in the Law and the Prophets did write.* Mat. 24. 35. *Heaven and earth ſhal paſs away, but my word ſhal not paſs away.* 4. In the fulfilling the promiſes which he hath made to his people, Heb. 10. 23. *He is faithful that hath promiſed.* 5. In executing the judgements which he hath threatned againſt the wicked, Zech. 1. 6. *But my words did they not take hold on your fathers?* 6. But the great appearance of Gods truth will be at the day of Chriſts appearance to judgement, when rewards and puniſhments ſhal be diſpenſed according to what he hath fore-told us in the Book of the holy Scriptures.

5. Q. *Are there more Gods then one?*

A. There is but one only, the living and true God.

Q. 1. *Why is God ſaid to be one only?*

A. In oppoſition to many Gods, Deut. 6. 4. *Hear, O Iſrael, the Lord our God is one Lord.* 1. Cor. 8. 4, 5, 6. *We know that there is none other God but one, for though there be that are called Gods, whether in heaven or earth (as there be Gods many, and Lords many) yet unto us there is but one God.*

Q. 2. *Why is God ſaid to be the living God?*

A. In oppoſition to dead Idols, Pſal. 115. 4, 5, 6. *Their Idols are gold and ſilver, the work of mens hands. They have mouthes, but they ſpeak not: eyes have they, and ſee not: ears have they, but they hear not, &c.* 1. Theſſ. 1. 9. *Ye turned from Idols to ſerve the living God.*

Q. 3. *Why is God ſaid to be the true God?*

A. In oppoſition to all falſe Gods, Jer. 10. 10, 11, 15. *The Lord is the true God: the Gods that have not made the heavens and the earth, ſhal periſh from the earth, and from under theſe heavens: they are vanity, and the work of errors.* Q. 4.

Q. 4. *How doth it appear that God is one only?*

A. Becauſe God is infinit, and there cannot be more then one infinit being; for as much as one infinit being doth bounds and limits unto all other beings, and nothing that bounded and limited, can be infinit.

Q. 5. *How doth it appear that God is living?*

A. 1. Becauſe God giveth to, and preſerveth life in all creatures, 1 Tim. 6. 13 *I give thee a charge in the ſight God, who quickneth all things.* Acts 17 28 *In him we live move, and have our being.* 2. Becauſe God reigneth for eve Jer. 10. 10. *The Lord is a living God, and an everlaſting King.*

Q. 6. *How doth it appear that God is true, that he hath a tr being, or that there is a God indeed?*

A. By ſeveral arguments, ſufficient to convince all th Atheiſts in the world, if they would hearken to their ow reaſon.

Q. 7. *What is the firſt argument to prove that there is a Go*

A. The firſt argument to prove that there is a God, ma be drawn from the being of all things. 1 The being, of th heavens, the high ſtories which are there erected, the glo rious lights which are there placed, the glittering ſta which there move. 2. The being of the earth, whoſe fou dations are ſure and unmoved by ſtorms and tempeſt though it hang like a ball in the midſt of the air. 3. Th being of the vaſt ſea, where there is ſuch abundance of wa ters, as ſome think higher then the earth, which yet ar bounded and reſtrained from overflowing and drowning th land and its inhabitants, as once they did, when their limit were for a while removed. 4. The being of ſuch variou creatures above and below, eſpecially of thoſe which hav motion and life in themſelves. 5. And chiefly the being o man, the curious workmanſhip of his body in the womb eſpecially the being of mans ſoul, which is immaterial, in viſible, rational, immortal, and which cannot ariſe from th power of the matter (as the ſenſitive ſouls of brutes) nei ther doth depend on the body in ſome of its operations These and all the works which our eye doth ſee, or min doth apprehend, do prove that there is a God, who hath given a being to them, and continueth them therein.

Q. 8. *Wherein lyeth the force of this argument to prove fro the being of all thing, that there is a God?*

A. All things that have a being, they muſt either: 1. Have their being from eternity: or, 2 Muſt give a being to themſelves: or, 3 They muſt have their being from God. But firſt, they could not have their being from eternity; for then they would be infinit in duration, and ſo capable of no meaſure by time: they would be neceſſary, and ſo capable of no alteration or deſtruction; but both reaſon and experience both evidence the contrary, therefore they are not eternal. 2. Things cannot give a being to themſelves; for that which giveth a being to a thing, muſt be before it: and hence it would follow, that things ſhould be, and not be at the ſame time, which is a contradiction, and abſurd. Therefore thirdly, it muſt neceſſarily follow, that there is a God, who is a neceſſary, infinit and eternal being, who is Omnipotent, and hath given a being to all creatures.

Q. 9. *What is the ſecond argument to prove that there is a God?*

A. The ſecond argument to prove that there is a God, may be drawn from the government of all things 1. The beautiful order, and conſtant motion of heavenly bodies ſhedding down light and heat, and ſweet influence upon the earth, without which, all living creatures below would quickly languiſh and die 2. The bottling up of waters in the clouds, and ſprinkling of rain from thence upon the dry and parched ground, without which it would yield no fruit. 3. The cleanſing of the air, and fanning of the earth with the wings of the wind, without which in ſome hotter climats the inhabitants could not live. 4. The ſubjection of many ſtrong and fierce creatures unto weak and timerous man. 5. The ſubſerviency of irrational and inanimat creatures one to another, and the guiding them without their own deſignment, unto their ends 6. Notwithſtanding the various, innumerable and ſeeming contrary particular ends, which the many creatures in the world have, the directing them without confuſion unto one common end, in which they do all agree. This doth undenyably prove, that there is an infinitly powerful and wiſe God, who is the ſupream Lord and Governor of the world.

Q. 10. *What is the 3. argument, to prove that there is a God?*

A. The third argument to prove that there is a God, may be drawn from the impreſſions of a Deity upon the conſciences of all men, in all ages and Nations, which could not be

ſo

so deep and universal, were it a fancy only, and groundl
conceit. 1. The hellish grips and lashes, the horrible dre
and tremblings of guilty consciences upon the commission
some more notorious crimes, which they do not fear puni
ment for from men, is a witness of a Deity to them, wh
future vengeance they are afraid of. 2. The worship wh
Heathens generally give unto false Gods, is an evidence t
there is a true God, though they be ignorant of him.

Q. 11. *What is the 4. argument to prove that there is a G*

A. The fourth argument to prove that there is a God, n
be drawn from the revelation of the Scriptures. The ma
sty, high mysteries, efficacy, and like arguments, which pro
that the Scriptures could have no other Author but G
alone, do more abundantly prove, that there is a God, w
hath more clearly revealed himself & his will in that Bo
then in the book of the creatures.

Q. 12. *What is the 5. argument to prove that there is a G*

A. The fifth argument to prove that there is a God, m
be drawn from the Image of God on his people, the sta
of holiness upon Gods people, which maketh them to di
from all others, and from what themselves were before co
version, doth show (as a picture the man) that there is a G
whose Image they bear, & who by the almighty power of
Spirit, hath thus formed them after his own likeness.

Q. 13. *If it be so certain that there is a God, whence is*
that there be so many Atheists who believe there is no God?

A. 1. There are many that live as if there were no G
and wish there were no God, who yet secretly believe t
there is a God, and carry a dread of him in their conscienc
2. I hardly think that any who have most of all blotted o
the impressions of God, and do endeavor to persuade the
selves and others, that there is no God, are constantly of t
mind, but sometimes in great dangers, they are under co
victions of a Deity. 3. There are none that have wrought
themselves to any measure of persuasion that there is
God, but such whose interest doth sway them, & blind th
therein; because they being so vicious, they know if th
be a God, he will surely take vengeance upon them. 4. T
thing is certain that there is a God, whether some beli
it or on, as the Sun doth shine, though some men be bli
and do not discern its light.

6.

6. Q. *How many perſons are there in the God-head?*

A. There are three perſons in the Godhead, the Father, the Son, and the holy Ghoſt; and theſe three are one God, the ſame in ſubſtance, equal in power and glory.

Q. 1 *What is meant by the Godhead?*

A. By the Godhead is meant the divine nature or eſſence.

Q. 2. *Are there three divine natures and eſſences, or art there three Gods?*

A. No: for though the three perſons be God, the Father God, the Son God, and the holy Ghoſt God, yet they are not three Gods, but one God: the eſſence of God is the ſame in all the three perſons, 1. John 5 7. *There are three that bear record in heaven, the Father, the Word* (that is the Son) *and the holy Ghoſt, and theſe three are one.*

Q. 3. *What is meant by the three perſons in the Godhead?*

A. By the three perſons in the Godhead, we are to underſtand the ſame nature of God with three ways of ſubſiſting, each perſon having its diſtinct perſonal properties.

Q. 4. *What is the perſonal property of the Father?*

A. The perſonal property of the Father, is to beget the Son, and that from all eternity, Heb. 1. 5. 8. *Unto which of the Angels ſaid he at any time, Thou art my Son, this day have I begotten thee? Unto the Son he ſaith: Thy throne, O God! is for ever.*

Q. 5 *What is the perſonal property of the Son?*

A. The perſonal property of the Son, is to be begotten of the Father, John 1. 14. *We beheld his glory, the glory as of the only begotten of the Father.*

Q. 6. *What is the perſonal property of the holy Ghoſt?*

A. The perſonal property of the holy Ghoſt, is to proceed from the Father and the Son, John 15. 26. *And when the Comforter is come, whom I ſhal ſend from the Father, even the Spirit of truth which proceedeth from the Father, he ſhal teſtifie of me.*

Q. 7. *How doth it appear that the Father is God?*

A. Becauſe the Father is the original of the other perſons, and of every thing elſe; and becauſe divine attributs and worſhip are aſcribed unto him.

Q. 8. *How doth it appear that the Son is God?*

A. 1. Becauſe he is called God in the Scripture, John 1. 1. *And the Word was God.* Rom. 9. 5. *Of whom as concerning the fleſh, Chriſt came, who is over all God bleſſed for ever.*

2. Becauſe the attributs of God are aſcribed unto him: Eternity, John 8. 58. *Before Abraham was, I am.* Omniſcience John 21. 17. *Lord, thou knoweſt all things thou knoweſt that love thee.* Omnipreſence, Mat. 18. 20. *Where two or three are gathered together in my Name, there am I in the midſt of them.* Divine power, Heb. 1. 3. *He upholdeth all things by the word of his power.* 3. Becauſe the honor and worſhip which is due only to God, doth belong to him. In him we muſt believe John 14. 1. *Believe in me.* In his Name we muſt be baptized, Mat. 28. 19. *Baptizing them in the Name of the Father and of the Son, and of the holy Ghoſt.* Upon his Name we muſt call, 1. *Cor.* 1. 2. *With all that call upon the Name of the Lord Jeſus Chriſt.* 4. Becauſe if the Son were not God, he could not have been a fit Mediator.

Q. 9. *How doth it appear that the holy Ghoſt is God?*

A. 1. Becauſe the holy Ghoſt is called God, Acts 5. 3. *Why hath Satan filled thine heart to lie to the holy Ghoſt: thou haſt not lied unto men, but unto God.* 2. Becauſe the attributs of God are aſcribed unto him; Omnipreſence, Pſal. 139. *Whither ſhal I go from thy Spirit?* Eſpecially, he is preſent in the hearts of all believers, *John* 14. 17. *He dwelleth in you and ſhal be in you.* Omniſcience, 1. *Cor.* 2. 10. *The Spirit ſearcheth all things.* 3. Becauſe of the powerful works of the Spirit, which none but God can effect, ſuch as regeneration John 3. 5. *Except a man be born of the ſpirit, he cannot enter into the Kingdom of God.* Guiding believers into all truth John 16. 13. *Howbeit, when the Spirit of truth is come, he ſhal guide you into all truth.* Sanctification, Rom. 15. 16. *That the offering up of the Gentiles might be acceptable, being ſanctified by the holy Ghoſt.* Comfort, called therefore the Comforter John 15. 16. *But when the comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father he ſhal teſtifie of me.* Communion 2. Cor. 13. 14. *The communion of the holy Ghoſt be with you all.* 4. Becauſe the honor and worſhip due only to God, doth belong unto the Spirit. We muſt believe in him. This is our article in the Creed (commonly called, the Apoſtles Creed) *I believe in the holy Ghoſt.* We muſt be baptized in his Name Mat. 28. 19. *Baptizing them in the Name of the Father, and the Son, and the holy Ghoſt.*

Q.

Q. 10. *How doth it appear that the Father and the Son and the holy Ghost being but one God, are three distinct persons?*

A. 1. The Father begetting, is called a Person in the Scripture, *Heb.* 1. 3. Christ is said to be *the express image of his person*; and by the same reason, the Son begotten of the Father, is a person, and the holy Ghost proceeding from the Father and the Son, is a person. 2. That the Father and the Son are distinct persons, is evident from, John 8. 16. 17. 18. *I am not alone, but I and the Father that sent me. It is written in your Law, the testimony of two men is true; I am one that bear witness of my self, and the Father that sent me, beareth witness of me.* 3. That the holy Ghost is a distinct person from the Father and the Son, appeareth from John 14. 16. 17. *I will pray the Father, and he shal give you another Comforter, that he may abide with you for ever, even the Spirit of truth,* &c. 4. That the Father, Son, and holy Ghost, are three distinct persons in one essence, may be gathered from 1. John 5. 7. *There are three that bear record in heaven, the Father the Word, and the holy Ghost, and these three are one.* These three are either three substances, or three manifestations, or three persons, or something else besides persons: But, 1. they are not three substances, because in the same verse, they are called one. 2. They are not three manifestations, because all the attributs of God are manifestations, and so there would be more then three, or thirteen; and then one manifestation would be said to beget and send another, which is absurd. 3. They are not something else besides persons; therefore they are three distinct persons, distinguished by their relations, and distinct personal properties.

Q. 11. *What should we judge of them that deny that there are three distinct persons in one Godhead.*

A. We ought to judge them to be blasphemers, because they speak against the ever glorious God, who hath sent forth himself in his distinction in the Scripture. 2. To be damnable hereticks; this doctrine of the distinction of persons in the unity of essence being a fundamental truth, denyed of old by the *Sabellians*, *Arrians*, *Photineans*, and of late by the *Socinians*, who were against the Godhead of Christ the Son, and of the holy Ghost; among whom the *Quakers* are also to be numbered, who deny this distinction.

7. Q. *What are the Decrees of GOD?*

A. The decrees of God are his eternal purpose according to the counsel of his will, whereby for his own glory he hath fore-ordained whatsoever comes to pass.

Q. 1. *What is it for God to decree?*

A. For God to decree, is eternally to purpose and fore-ordain, to appoint and determine what things shal be.

Q. 2 *How did God decree things that come to pass?*

A. God decreed all things according to the counsel of his will, according to his will, and therefore most freely: according to the counsel of his will, and therefore most wisely, Eph. 1. 11. *Being predestinated according to the purpose of him who worketh all things according to the counsel of his own will.*

Q. 3. *Wherefore did God decree all things that come to pass?*

A. God decreed all things for his own glory.

Q. 4. *What sorts are there of Gods decrees?*

A. There are Gods general decrees, and Gods especial decrees.

Q. 5. *What are Gods general decrees?*

A. Gods general decrees are his eternal purpose, whereby he hath fore-ordained whatever comes to pass, not only the being of all creatures which he doth make, but also all their motions and actions; not only good actions which he doth effect, but also the permission of all evil actions, Eph. 1 11. *Who worketh all things after the counsel of his own will,* Acts 4. 27 28. *Against thy holy child Jesus, Herod and Pontius Pilate, with the Gentils and people of Israel were gathered together, for to do whatever thy hand and thy counsel determined before to be done?*

Q. 6. *What are Gods especial decrees?*

A. Gods especial decrees, are his decrees of predestination of Angels and men, especially his decrees of election and reprobation of men.

Q. 7. *What is Gods decree of election of men?*

A. Gods decree of election of men, is his eternal and unchangeable purpose, whereby out of his meer good pleasure he hath in Christ chosen some men unto everlasting life and happiness, as the end; and unto faith and holiness, as the necessary means in order hereunto, for the praise of his most rich and free grace, Eph. 1. 4. 5 6 *According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; being predestinated*

predestinated according to the good pleasure of his will, to the praise of the glory of his grace. 2. Thess. 2. 13 *God hath from the beginning chosen you to salvation, through sanctification of the spirit, and belief of the truth.*

Q. 8 *What is Gods decree of reprobation of men?*

A. Gods decree of reprobation, is his eternal purpose (according to his soveraignity, and the unsearchable counsel of his own will) of passing by all the rest of the children of men which are not elected, and leaving them to perish in their sins, unto the praise of the power of his wrath and infinit justice in their everlasting punishment, Rom 9 21. 22. *Hath not the potter power over the clay, of the same lump to make one vessel to honor, and another to dishonor? What if God willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction.*

Q. 9. *Whence is it that God doth decree the election of some, and the reprobation of others of the children of men?*

A. It was neither the good works foreseen in the one, which moved him to choose them, nor the evil works foreseen in the other, which moved him to pass them by; but only because he would, he chose some, and because he would not, he did not choose the rest, but decreed to with-hold that grace which he was no ways bound to give unto them, and to punish them justly for their sins, as he might have punished all if he had so pleased, Rom. 9. 11. 13 18. *The children being not yet born, neither having done good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. It was said, Jacob have I loved, but Esau have I hated: for he hath mercy on whom he will have mercy, and whom he will he hardneth.*

Q. 10 *May any know whether they are elected or reprobated in this life?*

A. 1. Those which are elected, may know their election by their effectual calling, 2 Pet. 1 10 *Give diligence to make your calling and election sure.* But secondly, none can know certainly in this life (except such as have sinned against the Holy Ghost) that they are reprobated, because the greatest sinners (except such as have committed that sin) may be called, 1 Cor. 6. 9. 10. 11. *Neither fornicators, nor idolaters, nor adulterers, nor thieves, &c. shal inherit the Kingdom of God; and such were some of you, but ye are washed, but ye are*

sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God. And we read of some called at the eleventh hour, *Matth.* 20. 6. 7.

8. Quest. *How doth God execute his decrees?*

A. God doth execute his decrees in the works of Creation and Providence.

Q. 1. *What is it for God to execute his decrees?*

A. God executeth his decrees when he doth what he eternally purposed to do, when he bringeth to pass what he had before ordained should be.

Q. 2. *Wherein doth God execute his decrees?*

A. God doth execute his decrees in his works of Creation, wherein he maketh all things according, as he eternally decreed to make them; and in his works of providence wherein he preserveth and governeth all things, according to his eternal purpose and counsel.

9. Q. *What is the work of Creation?*

A. The work of Creation, is Gods making all things of nothing by the word of his Power, in the space of six days and all very good.

Q. 1. *What is meant by Creation?*

A. 1. Negatively, by Creation is not meant any ordinary production of creatures, wherein second causes are made use of.

2. Positively; Creation is, 1. A making things of nothing, or a giving a being to things, which had no being before. Thus the Heavens were made of nothing, the Earth and Waters, and all the matter of inferior bodies were made of nothing; and thus still the souls of men are made of nothing, being immediatly infused by God. 2. Creation is a making things of matter naturally unfit, which could not by any power (put into any second causes) be brought into such a form; thus all beasts, and cattel, and creeping things, and the body of man was at first made of the earth, the dust of the ground, and the first woman was made of a rib taken out of the man.

Q. 2. *Are all things that are made, Gods creatures?*

A. Yes. 1. All things that were made the first six days were most properly and immediately created by God.

2. All the things that are still produced, are Gods creatures: 1. Because the matter of them was at first created by God. 2. Because the Power which one creature hath of producing another, is from God. 3. Because in all produc-

ons God doth concur as the first cause, and most principal agent. And lastly, because the preservation of things by God in their being, is as it were a continued Creation.

Q. 3. *Whereby did God create all things at first?*

A. God created all things by the word of his Power: It was the infinite power of God, which did put forth it self in erecting the glorious frame of the Heavens, and the Earth, and that by a word speaking, Gen. 1. 3: 6. *God said, let there be light, and there was light: let there be a firmament, and the firmament was made*, &c. Psalm 33. 6. 6. *By the Word of the Lord were the Heavens made, and all the hosts of them by the breath of his mouth; he spake and it was done, he commanded and it stood fast.*

Q. 4. *In what time did God creat all things?*

A. God created all things in the space of six days, he could have created all things together in a moment, but he took six days time to work in, and rested on the seventh day, that we might the better apprehend the order of the Creation, and that we might imitate him in working, but six days of the week, and in resting on the seventh.

Q. 5. *What was Gods work on the first day?*

A. On the first day, 1. God created Heaven, that is, the highest Heaven, called the third Heaven, which is removed above all visible Heavens, where the Throne of God is, and the Seat of the Blessed; in which the Angels were created, who are called the Hosts of Heaven, and the Sons of God, who rejoyced in the view of his other works, *Job* 38. 7. 2. God created the Earth and the Water mingled together, without such distinct beautiful forms, either of themselves, or of the creatures, which afterwards were produced out of them. 3. God created Light, which was after placed in the Sun and Moon, and other Stars when they were made.

Q. 6. *What was Gods work on the second day?*

A. On the second day, 1. God created the Firmament, which seemeth to include both the Heaven, in which afterwards the Sun, Moon and Stars were placed; and likewise the Air (called often Heaven in Scripture) where after the birds did fly. 2. God divided the Waters which were above part of the Firmament of Air, from the Waters beneath the Firmament of Air; that is, he placed distinct the Water which were above the clouds, from the Waters which were mingled with the Earth.

Q. 7. *What was Gods works on the third day?*

A. On the third day, 1. God gathered the Wate which were mingled with the Earth into one place,& calle them Seas,and the dry Land which then appeared,he calle Earth. 2. He cauſed the Earth to bring forth all kind trees, plants and herbs, before there was any Sun or Rai upon the ground.

Q. 8. *What was Gods work on the fourth day?*

A. On the fourth day, 1. God made the great Light the Sun and Moon,and the leſſer Lights; namely, the Star and placed them in the Heavens. 2. He appointed the Lights their motion, office and uſe to compaſs the Earth, rule the day and the night, and to be for ſigns and for ſea ſons, and for days and for years.

Q. 9 *What was Gods work on the fifth day?*

A. On the fifth day, 1. God made of the Waters Whale and all kinds of great and ſmall Fiſhes,with every living crea ture which moveth in the Sea. 2. God made of the Waters all kind of winged Fowl, which fly in the open Heaven.

Q. 10. *What was Gods work on the ſixth day?*

A. On the ſixth day, 1.God made of the Earth all Beaſts and Cattel,and creeping things. 2. God made the firſt man his body of the duſt of the ground, and immediatly create his ſoul in him, breathing in him the breath of life; and the woman he made of a rib taken out of his ſide.

Q. 11. *Wherefore did God create all things?*

A. God created all things for his own glory,that he migh make manifeſt, 1. The glory of his power in effecting great a work,making every thing of nothing by a word,*Rev.* 4. 11. *Thou art worthy, O Lord, to receive glory, and honour and power: for thou haſt created all things.* 2. The glory o his wiſdom in the order and variety of his creatures, Pſalm 104. 24. *O Lord, how manifold are thy works, in wiſdom ha thou made them all!* 3. The glory of his goodneſs,eſpeciall towards man, for whom he provided firſt an habitation,an every uſeful creature, before he gave him his being.

Q. 12. *In what condition did God create all things at firſt?*

A. God made all things at firſt very good,Gen. 1. 31. *An God ſaw every thing that he had made, and behold it was ve good.* All the evil which ſince hath come into the World, either ſin it ſelf, which is the work of the devil and man,o th

he fruit and conſequent of ſin. God made man good and appy; man made himſelf ſinful and miſerable.

10. Q. *How did God creat man?*

A. God created man male and female, after his own image, in knowledge, righteouſneſs and holineſs, with dominion over the creatures.

Q. 1. *Why did God create man, male and female?*

A. God created man, male and female for their mutual help, and for the propagation of mankind, Gen. 2. 18. *And God ſaid, It is not good, that the man ſhould be alone, I will make a help meet for him.* Gen. 1. 27. 28 *God created man, male and female; and God bleſſed them, and ſaid unto them. Be fruitfull and multiply, and repleniſh the Earth, and ſubdue it,* &c.

Q. 2. *What is meant by the image of God, after which man was at firſt created?*

A. By the image of God we are to underſtand the ſimilitude or likeneſs of God, Gen. 1 26. *And God ſaid, Let us make man in our image, after our likeneſs.*

Q. 3. *Wherein doth conſiſt the image of God, which was put upon man in his firſt Creation?*

A. 1. Negatively, the image of God doth not conſiſt in any outward viſible reſemblance of his body to God, as if God had any bodily ſhape. 2. Poſitively, the image of God doth conſiſt in the inward reſemblance of his Soul to God in knowledge, righteouſneſs and holineſs, Col. 3. 10. *Renewed in knowledge after the image of him that created him,* Epheſ. 4. 24. *Put on the new man, which after God is created in righteouſneſs and true holineſs.*

Q. 4 *What is included in this image of God, in knowledge, righteouſneſs and holineſs, as man had it at firſt?*

A. The image of God in man at the firſt, doth include the univerſal and perfect rectitude of the whole ſoul; knowledge in his underſtanding, righteouſneſs in his will, holineſs in his affections.

Q. 5. *What knowledge had man when he was firſt created in his underſtanding?*

A. Man had in his firſt creation the knowledge of God and his Law, and his Creatures, and all things which were neceſſary to make him happy.

Q. 6. *What righteouſneſs had man at firſt in his will?*

A. Man had firſt in his will a diſpoſition accompanied with

with an executive power to every thing which was ri
and to give that which was both due to God, and al
man, had there been any man besides himself.

Q. 7. *What holiness had man at first in his affections?*

A. Mans affections at first were holy and pure, free f
all sin and defilment, free from all disorder and distemp
they were placed upon the most holy, high and noble ob
Man at first had true and chief love to God, his desires w
chiefly after him, and his delight was chiefly in him, an
creatures in the World had too great a share. As for grief
shame, and the like affections, though they were in
radically, yet they were not in man actively, so as to
forth any acts untill he had committed the first sin, then
began to mourn and be ashamed.

Q. 8. *What dominion had man at his first creation?*

A. Man had dominion not only over himself, and his
affections; but he had also dominion over the inferior c
tures, the Fish, and the fowls, and the beasts; many of wh
since mans disobedience to the command of God, are
come disobedient to the command of men, Genes. 1
God said unto them, Have dominion over the Fish of the
over the Fowl of the Air, and over every Creature which m
upon the Earth.

11. Q. *What are Gods works of Providence?*

A. Gods works of Providence are his most holy, w
and powerful preserving and governing all his Creatu
and all their Actions.

Q. 1. *What are the parts of Gods Providence?*

A. The parts of Gods Providence are, 1. His prese
tion of things, Psalm 36. 6. *O Lord, thou preservest man*
beast. 2. His government of things, Psalm 67. 4. *Thou*
govern the Nations on the Earth.

Q. 2. *What is it for God to preserve things?*

A. God preserveth things, 1. When he continueth
upholdeth them in their beings, Psa. 11. 89. 90. 91. *O L*
thy Word is setled in Heaven; thou hast established the E
& it abideth: they continue this day according to thine Ordina
2. When he maketh provision of things needful for th
preservation, Psalm 145. 15. 16. *The eyes of all wait*
thee, and thou givest them their meat in due season. Thou op
thine hand, and satisfiest the desire of every living thing.

Q

Q. 3. *What is it for God to govern things?*

A. God governeth things when he ruleth over them, diſpoſeth and directeth them to his, and their end, Pſalm. 66. *He ruleth by his power for ever, his eyes behold the Nations, let not the rebellious exalt themſelves*, Prov. 16. 9. *A mans heart deviſeth his way, but the Lord directeth his ſteps.*

Q. 4. *What is the ſubject of Gods providence?*

A. The ſubject of Gods providence is, 1. All his creatures, eſpecially his children, *Heb.* 1. 3. Upholding all things by the Word of his power. *Pſalm* 103. 19. His Kingdom ruleth over all. *Matth.* 10. 29. 31. One Sparrow falleth not to the ground without your Father: ye are of more value then many Sparrows. *Matt.* 6. 26. 28. 30. Behold the Fowls of the Air, they ſow not, neither do they reap, nor gather into Barns, yet your Heavenly Father feedeth them: are not ye much better then they: Conſider the Lillies of the field how they grow, they toil not, neither do they ſpin; & if God cloath the graſs of the field, ſhal he not much more cloath you? 2. All the Actions of his creatures. 1. All natural actions, Acts 17. 28. *In him we live and move.* 2. All morally good Actions, John 15. 5. *Without me ye can do nothing*; that is, nothing that is good. 3. All catual actions, Exod. 21. 12. 13. *He that ſmiteth a man that he die, and lye not in wait, but God deliver him into his hand, I will appoint thee a place whither he ſhall flee.* 4. All morally evil actions, or ſins.

Q. 5. *How doth Gods providence reach ſinfull actions?*

A. 1. God doth permit men to ſin, Acts 14. 16. *Who in time paſt, ſuffered all Nations to walk in their own ways.* Pſal. 50. 21. *Theſe things haſt thou done, and I kept ſilence.* 2. God doth limit and reſtrain men in their ſins, Pſal. 76. 10. *The remainder of wrath ſhalt thou reſtrain.* 2. Kings 19. 28. *Becauſe thy rage againſt me is come up into my ears, therefore I will put my hook in thy noſe, and my bridle in thy lips, and I will turn thee back*, &c. 3. God doth direct and diſpoſe mens ſins to good ends, beyond their own intentions, Iſai. 10. 5. 6. 7. *O Aſſyrians rod of mine anger, I will ſend him againſt an hypocritical Nation*, namely to chaſtiſe it for their ſin; *howbeit he meaneth not ſo, neither doth his heart think ſo*, &c. Gen. 50. 20. *But as for you, ye thought evil againſt me; but God meant it unto good, to ſave much people alive.*

Q. 6.

Q. 6. *What are the properties of Gods providence?*

A. 1. Gods providence is moſt holy, Pſal. 145. 17. *The Lord is righteous in all his ways, and holy in all his works.* Gods providence is moſt wiſe, Pſal. 104. 24. *O Lord, how manifold are thy works!* ſpeaking of the works of providence as well as creation, *in wiſdom haſt thou made them all.* 3. God's providence is moſt powerful, Dan. 4. 35. *He doth according to his will in the army of heaven, and among the inhabitants of the earth, and none can ſtay his hand.* Pſal. 66. 7. *He ruleth by his power for ever.*

12. Q. *What ſpecial act of providence did GOD exercise towards man, in the eſtate wherein he was created?*

A. When GOD had created man, he entred into a Covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the tree of knowledge of good and evil, upon pain of death.

Q. 1. *What is a Covenant?*

A. A Covenant is a mutual agreement and engagement between two or more parties to give or do ſomething.

Q. 2. *What is Gods Covenant with man?*

A. Gods Covenant with man is his engagment, by promiſe of giving ſomething, with a ſtipulation or requiring ſomething to be done on mans part.

Q. 3. *How many Covenants hath God made with man?*

A. There are two Covenants which God hath made with man. 1. A Covenant of works. 2. A Covenant of grace.

Q. 4. *When did God enter into a Covenant of works with man?*

A. God did enter into a Covenant of works with man immediatly after his creation, when he was yet in a ſtate of innocency, and had commited no ſin.

Q. 5. *What was the promiſe of the Covenant of works which God made with man?*

A. The promiſe of the Covenant of works, was a promiſe of life; for Gods threatning death upon mans diſobedience, *Gen.* 2. 17. Implyeth his promiſe of life upon mans obedience.

Q. 6. What life was it that God promiſed to man in the Covenant of works?

A. The life that God promiſed to man in the Covenant of works, was the continuance of natural and ſpiritual life, and the donation of eternal life.

Q.

Q. 7. Wherein doth natural, ſpiritual, and eternal life conſiſt?

A. 1. Natural life doth conſiſt in the union of the ſoul nd body. 2. Spiritual life doth conſiſt in the union of God nd the ſoul. 3 Eternal he doth conſiſt in the perfect, im- utable and eternal happineſs, both of ſoul & body, through perfect likeneſs unto, and an immediat viſion and fruition God the chief good.

Q. 8. What was the condition of the firſt Covenant, and that hich God required on mans part, in the Covenant of works?

A. The condition of, and that required by God on mans art in the Covenant of works, was perfect obedience, Gal. 12. *The Law is not of faith, but the man that doth them ſhal ve by them*, compared with the 10. verſe, *As many as are of e works of the Law, are under the curſe, for it is written, Cur- d is every one that continueth not in all things which are writ- n in the Book of the Law to do them.*

Q. 9. In what reſpect was this obedience (required of man the firſt Covenant) to be perfect?

A. The obedience required of man in the firſt Covenant, as to be perfect. 1. In reſpect of the matter of it, all the owers and faculties of the ſoul, all the parts and members f the body were to be imployed in Gods ſervice, and made ſe of, as inſtruments of righteouſneſs 2. It was to be per- ect, in reſpect of the principle; namely habitual right- ouſneſs, and natural diſpoſition and inclination, to do any hing God required, without indiſpoſition or reluctance, as he Angels do obey in heaven. 3 It was to be perfect, in reſpect of the end, which was chiefly to be Gods glory ſwey- ng in all actions. 4. It was to be perfect, in reſpect of the manner; it was to be with perfect love and delight, and exactly with all the circumſtances required in obedience. 5. t was to be perfect, in reſpect of the time; it was to be onſtant and perpetual.

Q. 10. What is the prohibition, or the thing forbidden in the Covenant of works?

A. The thing forbidden in the Covenant of works, is the ating the tree of knowledge of good and evil, Gen. 2. 16. 17. *nd the Lord God commanded, ſaying, of every tree of the arden thou mayeſt freely eat; but of the tree of the knowledge of ood and evil, thou ſhalt not eat of it.*

Q. 11. Why was this tree called, the tree of the knowledge of ood and evil?

A.

A. Because man by eating the fruit of this tree, did k
experimentally what good he had fallen from, and had
namely the image and favor of God; and what evil he
fallen into, namely the evil of sin and misery.

Q. 12. *What was the penalty or punishment threatned up*
breach of the Covenant of works?

A. The punishment threatned upon the breach o
Covenant of works, was death, Gen. 2. 17. *In the*
thou eatest thereof, thou shalt surely die. Rom. 6. 23. *The w*
of sin is death.

Q. 13. *What death was it that God threatned as the pu*
ment of sin?

A. The death which God threatned as the punishme
mans sin, was temporal death, spiritual death, & eternal de

Q. 14. *Wherein doth temporal, spiritual, and etenal death c*

A. 1. Temporal death doth consist in the separati
the soul from the body; this man was lyable unto, in the
that he did eat of the forbidden fruit, and not before
Spiritual death doth consist in the separation of the soul
God, and loss of Gods image, this death seised upon a
the moment of his first sin. 3. Eternal death doth consi
the exclusion of man from the comfortable and beat
presence of God in glory for ever, together with the in
diat impressions of Gods wrath, effecting most hor
anguish in the soul, and in the extream tortures in e
part of the body eternally in hell.

13. Q. *Did our first parents continue in the state wherein*
were created?

A. Our first parents being left to the freedom of t
own will, fell from the state wherein they were create
sinning against GOD.

Q. 1. *What is meant by the freedom of the will?*

A. By the freedom of the will, is meant a liberty i
will of its own accord to choose or refuse, to do or n
do, to do this, or to do that, without any constraint or
from any one.

Q. 2. *How many ways may the will be said to be free?*

A. The will may be said to be free three ways. 1. W
the will is free *only to good*; when the will is not comp
or forced, but freely chooseth only such things as are g
thus the will of God (to speak after the manner of m

free only to good; he can neither do, nor will any thing at is evil: such also is the freedom of the wills of Angels, d such will be the freedom of the wills of all the glorid Saints in heaven; there neither is, nor will be any inination of the will unto any evil thing for ever, and yet od will be of free choice 2. The will may be said to be ee *only unto evil*, when the will is not constrained, but eely chuseth such things as are evil and sinful: thus the ill of the devil is free only unto sin; and thus the wills of l the children of men in the world, whilst in a state of nare, are free only unto sin. 3. The will may be said to be ee *both unto good and evill*, when it sometimes chooseth that hich is good, sometimes chooseth that which is evil; such the freedom of the wills of all regenerate persons, who ve in some measure recovered the image of God; they hoose good freely through a principle of grace wrought n them by the Spirit, yet through the remainder of coruption, at sometimes their wills are enclined to that which sinfull.

Q. 2. *What freedom of will had man at his first creation?*

A. The freedom or will which man had at his first creation, was a freedom *both to good and evil*, though the natural inclination and disposition of his will was only to good; et being made mutable or changeable, through temptaions it might be altered, and might become inclineable nto evil.

Q. 4. *How were our first Parents left to the freedom of their own wills?*

A. Our first parents were left by God, to the freedom of heir own wills, when God with-held that further grace (which he was no way bound to give unto them) which would have strengthened them against the temptation, and preserved them from falling into sin.

Q. 5. *How did our first parents fall, when they were left to the freedom of their own wills?*

A. Our first parents being left to the freedom of their own wills, through the temptation of the Devil, who spake unto them in the serpent, through the desireableness of the fruit of the forbidden Tree to their *sensual appetite*, and through the desireableness of being made wise, and like unto God by eating thereof, unto their *rational appetite*, and through the

the hopes of escaping the punishment of death threat by God, they did venture against the express command God to eat of this Tree, the Woman being first begui and perverted by the Devil, did eat, and then the Man, ing perswaded by his Wife, and the Devil too, did eat a Gen. 3. 4. 5. 8. *And the Serpent said unto the woman, ye sh not surely die: For God doth know, that in the day ye eat there then your eyes shall be opened, and ye shal be as Gods, know good and evil. And when the woman saw that the Tree was g for food, and that it was pleasant to the eyes, and a Tree t desired to make one wise, she took of the fruit thereof, and did e and gave also to her husband with her, and he did eat* 2 C 11. 3. *The Serpent beguiled Eve through his subtility.* 1 Tim. 14. *The woman being deceived was in the transgression.*

Q. 6. *What was the state in which our first Parents w created from whence they fell?*

A. The state wherein our first Parents were created, a from whence they fell, was a state of innocency, Eccles. 29. *Lo, only this have I found, that God made man upright, b they have sought out many inventions.*

Q. 7. *Whereby did our first Parents fall from the state where they were created?*

A. Our first Parents fell from the state wherein they we created, by sinning against God.

14. Q. *What is sin?*

A. Sin is any want of conformity unto, or transgressi of, the Law of God.

Q. 1. *What is meant by the Law of God which sin is breach of?*

A. By the Law of God is meant the Commandmen which God the Creator and Supream King and Law-giv hath layed upon all the children of men his Creatures a Subjects, as the Rule of their obedience.

Q. 2. *Where is the Law of God to be found?*

A. The Law of God in some part of it, and more darkl is to be found written upon the hearts of all Men, *Rom.* 15. but most plainly and fully it is to be found written the Word of God.

Q. 3. *How many kinds of Laws of God are there in the W of God?*

A. There is the *Judicial Law*, which concerned chie

the Nation of the *Jews*, and in every reſpect doth not bind all other Nations. 2 There is the *Ceremonial Law*, which was in no part of it binding upon any, but for a time; namely, before the coming of Chriſt, who fulfilled this Law, and abrogated it. 3. There is the *Moral Law*, written at firſt by God himſelf in Tables of ſtone, which is a ſtanding Rule of obedience unto the end of the World.

Q. 4. *What is meant by want of conformity to the Law of God?*

A. By want of conformity to Gods Law, is meant, both an unſutableneſs and diſagreeableneſs to the Law, and a not obſervation and not obedience to it.

Q. 5. *What ſins doth want of conformity to the Law include?*

A. The ſins included in the want of conformity to the Law of God, are, 1. Original ſin, and that natural enmity in the heart againſt the Law of God, Rom. 8. 7. *The carnal mind is enmity againſt God, and it is not ſubject to his Law, neither indeed can be.* 2. All ſins of omiſſion; the former is a want of conformity of heart, the latter a want of conformity of Life, to Gods Law.

Q. 6. *What is it to tranſgreſs the Law of God?*

A. To tranſgreſs the Law, is to paſs the bounds which are ſet in the Law.

Q. 7. *How doth it appear that the tranſgreſſion of the Law is ſin?*

A. It doth appear from 1 John 3. 4. *Whoſoever committeth Sin, tranſgreſſeth the Law, for Sin is the tranſgreſſion of the Law.*

Q. 8. *Is nothing a Sin then, but what is againſt Gods Law?*

A. Nothing is a Sin, but what God hath either expreſly or by conſequence forbidden in his Law.

15. *Q. What was the Sin whereby our firſt Parents fell from the ſtate wherein they were firſt created?*

A. The Sin whereby our firſt Parents fell from the ſtate wherein they were created, was their eating the forbidden Fruit.

Q. 1. *Why did God forbid our firſt Parents to eat of this Fruit?*

A. Not becauſe there was any intrinſecal evil in the Fruit of the forbidden Tree, it being as indifferent in it ſelf to eat of this Tree as any other Tree in the garden; but God did forbid them to eat of the Fruit of this Tree to try their Obedience,

Q. 6. *What are the properties of Gods providence?*

A. 1. Gods providence is moſt holy, Pſal. 145. 17. *Lord is righteous in all his ways, and holy in all his works.* Gods providence is moſt wiſe, Pſal. 104 24. *O Lord, manifold are thy works!* ſpeaking of the works of providence as well as creation, *in wiſdom haſt thou made them all.* 3. G providence is moſt powerful, Dan. 4. 35. *He doth accor to his will in the army of heaven, and among the inhabitan the earth, and none can ſtay his hand.* Pſal. 66. 7. *He rule his power for ever.*

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A. The life that God promiſed to man in the Covena of works, was the continuance of natural and ſpiritual life, a the donation of eternal life.

Q

Q. 7. Wherein doth natural, ſpiritual, and eternal life conſiſt?
A. 1. Natural life doth conſiſt in the union of the ſoul d body. 2. Spiritual life doth conſiſt in the union of God d the ſoul. 3 Eternal he doth conſiſt in the perfect, im- rtable and eternal happineſs, both of ſoul & body, through perfect likeneſs unto, and an immediat viſion and fruition God the chief good.

Q. 8. What was the condition of the firſt Covenant, and that hich God required on mans part, in the Covenant of works?
A. The condition of, and that required by God on mans rt in the Covenant of works, was perfect obedience, Gal. 12. *The Law is not of faith, but the man that doth them ſhal e by them*, compared with the 10. verſe, *As many as are of e works of the Law, are under the curſe, for it is written, Cur- d is every one that continueth not in all things which are writ- n in the Book of the Law to do them.*

Q. 9. In what reſpect was this obedience (required of man the firſt Covenant) to be perfect?
A. The obedience required of man in the firſt Covenant, as to be perfect. 1. In reſpect of the matter of it, all the owers and faculties of the ſoul, all the parts and members the body were to be imployed in Gods ſervice, and made e of, as inſtruments of righteouſneſs 2. It was to be per- ct, in reſpect of the principle; namely habitual right- ouſneſs, and natural diſpoſition and inclination, to do any hing God required, without indiſpoſition or reluctance, as he Angels do obey in heaven. 3 It was to be perfect, in eſpect of the end, which was chiefly to be Gods glory ſwey- ng in all actions. 4. It was to be perfect, in reſpect of the anner; it was to be with perfect love and delight, and xactly with all the circumſtances required in obedience. 5. t was to be perfect, in reſpect of the time; it was to be onſtant and perpetual.

Q. 10. What is the prohibition, or the thing forbidden in the ovenant of works?
A. The thing forbidden in the Covenant of works, is the ating the tree of knowledge of good and evil, Gen. 2. 16. 17. *nd the Lord God commanded, ſaying, of every tree of the arden thou mayeſt freely eat; but of the tree of the knowledge of ood and evil, thou ſhalt not eat of it.*

Q. 11. Why was this tree called, the tree of the knowledge of ood and evil?

A.

A. Because man by eating the fruit of this tree, did l
experimentally what good he had fallen from, and had
namely the image and favor of God; and what evil he
fallen into, namely the evil of sin and misery.

Q. 12. *What was the penalty or punishment threatned up*
breach of the Covenant of works?

A. The punishment threatned upon the breach of
Covenant of works, was death, Gen. 2. 17. *In the*
thou eatest thereof, thou shalt surely die. Rom. 6. 23. *The w*
of sin is death.

Q. 13. *What death was it that God threatned as the pu*
ment of sin?

A. The death which God threatned as the punishme
mans sin, was temporal death, spiritual death, & eternal de

Q. 14. *Wherein doth temporal, spiritual, and etenal death c*

A. 1. Temporal death doth consist in the separatio
the soul from the body; this man was lyable unto, in the
that he did eat of the forbidden fruit, and not before
Spiritual death doth consist in the separation of the soul f
God, and loss of Gods image, this death seised upon a
the moment of his first sin. 3. Eternal death doth consi
the exclusion of man from the comfortable and beati
presence of God in glory for ever, together with the im
diat impressions of Gods wrath, effecting most hor
anguish in the soul, and in the extream tortures in e
part of the body eternally in hell.

13. Q. *Did our first parents continue in the state wherein*
were created?

A. Our first parents being left to the freedom of t
own will, fell from the state wherein they were create
sinning against GOD.

Q. 1. *What is meant by the freedom of the will?*

A. By the freedom of the will, is meant a liberty in
will of its own accord to choose or refuse, to do or no
do, to do this, or to do that, without any constraint or i
from any one.

Q. 2. *How many ways may the will be said to be free?*

A. The will may be said to be free three ways. 1. W
the will is free *only to good*; when the will is not compe
or forced, but freely chooseth only such things as are go
thus the will of God (to speak after the manner of m

free only to good; he can neither do, nor will any thing at is evil: ſuch alſo is the freedom of the wills of Angels, d ſuch will be the freedom of the wills of all the glori- d Saints in heaven; there neither is, nor will be any in- ination of the will unto any evil thing for ever, and yet od will be of free choice. 2. The will may be ſaid to be e *only unto evil*, when the will is not conſtrained, but eely chuſeth ſuch things as are evil and ſinful: thus the ill of the devil is free only unto ſin; and thus the wills of l the children of men in the world, whilſt in a ſtate of na- re, are free only unto ſin. 3. The will may be ſaid to be e *both unto good and evill*, when it ſometimes chooſeth that hich is good, ſometimes chooſeth that which is evil; ſuch the freedom of the wills of all regenerate perſons, who ve in ſome meaſure recovered the image of God; they hooſe good freely through a principle of grace wrought them by the Spirit, yet through the remainder of cor- ption, at ſometimes their wills are enclined to that which ſinfull.

Q. 3. *What freedom of will had man at his firſt creation?*

A. The freedom or will which man had at his firſt crea- ion, was a freedom *both to good and evil*, though the na- ural inclination and diſpoſition of his will was only to good; et being made mutable or changeable, through tempta- ions it might be altered, and might become inclineable nto evil.

Q. 4. *How were our firſt Parents left to the freedom of their own wills?*

A. Our firſt parents were left by God, to the freedom of heir own wills, when God with-held that further grace (which he was no way bound to give unto them) which would have ſtrengthened them againſt the temptation, and reſerved them from falling into ſin.

Q. 5. *How did our firſt parents fall, when they were left to the freedom of their own wills?*

A. Our firſt parents being left to the freedom of their own wills, through the temptation of the Devil, who ſpake unto them in the ſerpent, through the deſireableneſs of the fruit of the forbidden Tree to their *ſenſual appetite*, and through the deſireableneſs of being made wiſe, and like unto God by eating thereof, unto their *rational appetite*, and through the

the hopes of escaping the punishment of death threat by God, they did venture against the express command God to eat of this Tree, the Woman being first begui and perverted by the Devil, did eat, and then the Man, ing perswaded by his Wife, and the Devil too, did eat a Gen. 3. 4. 5. 8. *And the Serpent said unto the woman, ye sh not surely die: For God doth know, that in the day ye eat there then your eyes shall be opened, and ye shal be as Gods, know good and evil. And when the woman saw that the Tree was g for food, and that it was pleasant to the eyes, and a Tree t desired to make one wise, she took of the fruit thereof, and did e and gave also to her husband with her, and he did eat* 2 C 11. 3. *The Serpent beguiled Eve through his subtility.* 1 Tim. 14. *The woman being deceived was in the transgression.*

Q. 6. *What was the state in which our first Parents w created from whence they fell?*

A. The state wherein our first Parents were created, a from whence they fell, was a state of innocency, Eccles. 29. *Lo, only this have I found, that God made man upright, b they have sought out many inventions.*

Q. 7. *Whereby did our first Parents fall from the state where they were created?*

A. Our first Parents fell from the state wherein they we created, by sinning against God.

14. Q. *What is sin?*

A. Sin is any want of conformity unto, or transgressi of, the Law of God.

Q. 1. *VVhat is meant by the Law of God which sin i breach of?*

A. By the Law of God is meant the Commandmen which God the Creator and Supream King and Law-giv hath layed upon all the children of men his Creatures a Subjects, as the Rule of their obedience.

Q. 2. *Where is the Law of God to be found?*

A. The Law of God in some part of it, and more dark is to be found written upon the hearts of all Men, *Rom.* 15. but most plainly and fully it is to be found written the Word of God.

Q. 3. *How many kinds of Laws of God are there in the W of God?*

A. There is the *Judicial Law*, which concerned chie

the Nation of the *Jews*, and in every respect doth not bind all other Nations. 2 There is the *Ceremonial Law*, which was in no part of it binding upon any, but for a time; namely, before the coming of Christ, who fulfilled this Law, and abrogated it. 3. There is the *Moral Law*, written at first by God himself in Tables of stone, which is a standing Rule of obedience unto the end of the World.

Q. 4. *What is meant by want of conformity to the Law of God?*

A. By want of conformity to Gods Law, is meant, both an unsutableness and disagreeableness to the Law, and a not observation and not obedience to it.

Q. 5. *What sins doth want of conformity to the Law include?*

A. The sins included in the want of conformity to the Law of God, are, 1. Original sin, and that natural enmity in the heart against the Law of God, Rom. 8. 7. *The carnal mind is enmity against God, and it is not subject to his Law, neither indeed can be.* 2. All sins of omission; the former is a want of conformity of heart, the latter a want of conformity of Life, to Gods Law.

Q. 6. *What is it to transgress the Law of God?*

A. To transgress the Law, is to pass the bounds which are set in the Law.

Q. 7. *How doth it appear that the transgression of the Law is sin?*

A. It doth appear from 1 John 3. 4. *Whosoever committeth Sin, transgresseth the Law, for Sin is the transgression of the Law.*

Q. 8. *Is nothing a Sin then, but what is against Gods Law?*

A. Nothing is a Sin, but what God hath either expresly or by consequence forbidden in his Law.

15. *Q. What was the Sin whereby our first Parents fell from the state wherein they were first created?*

A. The Sin whereby our first Parents fell from the state wherein they were created, was their eating the forbidden Fruit.

Q. 1. *Why did God forbid our first Parents to eat of this Fruit?*

A. Not because there was any intrinsecal evil in the Fruit of the forbidden Tree, it being as indifferent in it self to eat of this Tree as any other Tree in the garden; but God did forbid them to eat of the Fruit of this Tree to try their Obedience.

Q. 2. Could this Sin of eating the forbidden Fruit be ve hainous, when the thing in it self was indifferent?

A. 1. Though the eating the Fruit was indifferent in i ſelf, yet when ſo expreſly forbidden by God, is ceaſed to b indifferent, but was abſolutely unlawful and a great ſin. This ſin of eating the forbidden Fruit was ſuch a ſin, as i cluded many other ſins, as it was circumſtantiated.

Q. 3. *What ſins did the eating the forbidden Fruit include*

A. The ſins included in our firſt Parents eating the fo bidden Fruit, were 1. Rebellion againſt God their Soveraig who had expreſly forbidden them to eat of this Tree. Treaſon in conſpiring with the Devil, Gods enemy, again God. 3. Ambition, in aſpiring to a higher ſtate, namely, be as God. 4. Luxury, in indulging ſo much to pleaſe t ſenſe of Taſte, which did inordinately deſire this Fruit. Ingratitude to God, who had given them leave to eat any Tree of the garden beſides. 6. Unbelief, in not givi credit to the threatning of Death, but believing the Dev who ſaid, They ſhould not dye; rather then God, w told them, They ſhould ſurely dye, did they eat of this Fru 7. Murder, in bringing death, by this ſin, upon themſelv and all their Poſterity: Theſe, and many other ſins, we included in this ſin of our firſt Parents eating of the forbi den Fruit, which did render it exceeding hainous in t ſight of God.

16. Q *Did all mankind fall in Adams firſt Tranſgreſſion?*

A. The Covenant being made with *Adam*, not only h himſelf, but for his Poſterity; all mankind deſcending fr him by ordinary generation, ſinned in him, and fell wi him in his firſt tranſgreſſion.

Q. 1. *Did all mankind, without any exception, fall in* Ada *firſt tranſgreſſion?*

A. No; for our Lord Jeſus Chriſt, who was one of *dams* Poſterity, did not fall with *Adam*, but was perfectly fr both from original and actual ſin, Heb. 7. 26. *Such a h Prieſt became us, who was holy, harmleſs, undefiled, ſeparate ſinners.* 1 Per. 2. 22 *Who did no ſin.*

Q. 2. *How was it that the Lord Jeſus Chriſt eſcaped the with* Adam?

A. Becauſe our Lord Jeſus deſcended from *Adam* by e traordinary generation, being born of a Virgin, Matt. 1.

Now the birth of Chriſt was on this wiſe, when as his Mother Mary, *was eſpouſed to* Joſeph (*before they came together*) *ſhe was found with Child of the Holy Ghoſt.*

Q. 3. *Did all the Poſterity of* Adam *beſides Chriſt, fall in his firſt ſin?*

A. All the poſterity of *Adam*, beſides Chriſt, deſcending from him by ordinary generation, did fall in his firſt ſin. *Rom.* 5. 12. By one man ſin entered into the World, and death by ſin; and ſo death paſſed upon all, for that all have ſinned.

Q. 4. *How could all the poſterity of* Adam, *being then unborn, fall in his ſin?*

A. All the poſterity of *Adam* were in him before they were born, and ſo they ſinned in him and fell with him, 1 *Cor.* 15. 22. As in *Adam* all die, ſo in Chriſt ſhall all be made alive.

Q. 5. *How were all* Adams *poſterity in him when he firſt ſinned?*

A. 1. They were in him virtually, they were in his loyns, and as *Levi* is ſaid to pay Tythes in *Abraham*, when only in his Loyns, *Heb.* 7. 9. So *Adams* poſterity ſinned in his Loyns. 2. They were in him repreſentatively; *Adam* was the common head and repreſentive of all mankind.

Q. 6. *What reaſon is there, that the poſterity of* Adam *ſhould fall with* Adam *their repreſentative?*

A. Becauſe the Covenant of Works, wherein Life was promiſed upon condition of obedience, was made with *Adam*; not only for himſelf, but alſo for his poſterity, therefore as if *Adam* had ſtood, all his poſterity had ſtood with him: So *Adam* falling, they all fell with him.

Q. 7. *How could Adam be the repreſentative of all his poſterity, when they were none of them in being, to make choice of him for their repreſentative?*

A. 1. It was more fit *Adam* ſhould be the repreſentative of his poſterity then any elſe, being the father of them all. 2. Though they did not chooſe him for their repreſentative, yet God did chooſe him, and God made as good a choice for them, as they could have made for themſelves.

17. Q. *Into what eſtate did the fall bring mankind?*

A. The fall brought mankind into an eſtate of ſin and miſery.

18. Q. *Wherein conſiſts the ſinfulneſs of the eſtate whereinto man fell?*

A. The ſinfulneſs of that eſtate whereinto man fell, conſiſts in the guilt of Adams firſt ſin, the want of original righteouſneſs, and the corruption of his whole nature, which is commonly called original ſin, together with all actual tranſgreſſions which proceed from it.

Q. 1. *How many ſorts of ſin are there which denote the ſinfulneſs of the eſtate of man by the fall?*

A. There are two ſorts of ſin, namely original ſin, & actual ſin.

Q. 2 *Wherein doth original ſin conſiſt?*

A. Original ſin doth conſiſt in three things. 1. In the guilt of *Adams* firſt ſin. 2. In the want of original righteouſneſs. 3. In the corruption of the whole nature.

Q. 3. *How are all the children of men guilty of Adams firſt ſin?*

A. All the children of men are guilty of *Adams* firſt ſin by imputation, as the righteouſneſs of CHRIST, the ſecond *Adam*, is imputed unto all the ſpiritual ſeed, namely to all believers: So the ſin of the firſt *Adam* is imputed to all the natural ſeed which came forth of his loyns, Rom. 5 19. *As by one mans diſobedience many were made ſinners, ſo by the obedience of one, ſhal many be made righteous.*

Q. 4 *What is included in the want of original righteouſneſs?*

A. The want of original righteouſneſs doth include 1. Want of true ſpiritual knowledge in the mind, 1 Cor. 2. 24. *The natural man receiveth not the things of the Spirit of God, neither can he know them, becauſe they are ſpiritually diſcerned.* Secondly, want of inclination and power to good, and want of all ſpiritual affections in the will and heart, Rom. 7. chap. verſ. 18. *In me (that is in my fleſh) dwelleth no good thing; and how to perform that which is good, I find not.*

Q. 5. *Is the want of original righteouſneſs a ſin?*

A. Yes; becauſe it is a want of conformity to the law of God, which requireth original and habitual righteouſneſs, as well as actual.

Q. 6. *If God withhold this original righteouſneſs, is not he the author of ſin?*

A. No: becauſe though man be bound to have it, yet God is not bound to reſtore it when man hath loſt it: and it is not a ſin, but a puniſhment of the firſt ſin, as God doth withhold it.

Q. 7. *How could the ſouls of Adams poſterity, not yet created nor having relation to Adam, be juſtly deprived of original righteouſneſs?*

A. The ſouls of *Adams* poſterity never had a being without relation to *Adam*, they being created in the intuition and conjunction of them to their body, and through their relation to the common head, partake juſtly of the common puniſhment.

Q. 8. *Wherein doth conſiſt the corruption of the whole nature of man?*

A. The corruption of the nature of man, doth conſiſt in the univerſal Depravation which is in every part of Man ſince the fall. 1. In the darkneſs and defilement of the mind, Epheſ. 5. 8 *Ye were ſometimes darkneſs, but now are yé light in the Lord.* And Tit. 1. 15. *The Minds and Conſciences of the unbelieving are defiled.* 2. In the crookedneſs and enmity of the heart, and will againſt God and his Law, Rom. 8. 7. *The carnal mind* (that is, the carnal heart) *is enmity againſt God, and is not ſubject to the Law of God, neither indeed can be.* As alſo in the inclination of the heart unto ſin, and the work of ſins, there being the ſeed of all manner of ſins in the heart, as it is corrupted with original ſin, Matth. 15. 19. *Out of the Heart proceed evil Thoughts, Murders, Adulteries, Fornications, Theſts, Falſe witneſs, Blaſphemies.* 3. In the diſorder and diſtemper of the affections, all of them being naturally ſet upon wrong Objects through this inherent corruption. 4. The members alſo of the body are infected, being ready weapons and inſtruments of unrighteouſneſs. *Rom.* 6. 13.

Q. 9. *How is the corruption of Nature conveyed then to all the children of men?*

A. 1. It is not from God, who is the Author of all good, but of no evil; for though he with-hold original righteouſneſs, yet he doth not infuſe original corruption. 2. It is conveyed by natural generation: in the Union and Conjunction of Soul and Body, the Soul being deſtitute or void of original Righteouſneſs, is infected with this Corruption: as Liquor is tainted, which is put into a tainted Veſſel: but the way of its conveyance is one of the moſt difficult things in Divinity to underſtand.

Q. 10. *Have we reaſon to deny this original corruption becauſe we have not reaſon clearly to underſtand the way of its conveyance?*

A. No, Becauſe the Scripture doth aſſert, that our Natures ſince the fall are corrupted, Geneſ. 5. verſ. 3. *Adam* (though made after the likeneſs of God) *begat a Son after*

his own likeneſs; that is, with a corrupt Nature. John. 3. verſ. 6. *That which is born of the fleſh, is fleſh.* Pſalm. 51. verſ. 5. *Behold, I was ſhapen in iniquity, and in ſin did my Mother conceive me.* Epheſ. 2. verſ. 1. *You hath he quickned, who were dead in Treſpaſſes and Sins.* 1. Experience doth tell us, that in every one there is a natural antipathy to good, & proneneſs to evil: therefore, as when a mans houſe is on fire, it is greater wiſdom to endeavour to quench it, then to enquire how it was ſet on fire: ſo it is greater wiſdom to endeavour the removal of this Natural Corruption, then to enquire how it was conveyed.

Q. 11. *Do not ſanctified Parents beget Children without natural corruption?*

A. No. Becauſe Parents that are ſanctified are ſanctified but in part, their Nature remaining in part corrupted and they beget Children according to their Nature, & not according to their grace; as the winnowed Corn that is ſown, groweth up with Husks upon it; or, as the circumciſed *Jews* did beget uncircumciſed Children in the fleſh as well as the heart.

Q. 12. *Why is this ſin called original ſin?*

A. Becauſe we have it from our birth or original; and becauſe all our actual Tranſgreſſions do proceed from it.

Q. 13. *What is actual ſin?*

A. Actual ſin is any breach of Gods Law, either of Omiſſion or Commiſſion; either in Thought, Heart, Speech or Action. *Of which more in the Commandments.*

19. *Q. What is the miſery of that eſtate wherein man fell?*

A. All mankind by their fall loſt Communion with God are under his Wrath and Curſe, and ſo made liable to all miſeries in this life; to death it ſelf, and to the pains of Hell for ever.

Q. 1. *Wherein doth Mans miſery by the fall conſiſt?*

A. Mans miſery by the fall, doth conſiſt in three things. 1. In what man hath loſt. 2. In what man is brought under. 3. In what man is lyable unto.

Q. 2. *What hath man loſt by the fall?*

A. Man by the fall hath loſt communion with God.

Q. 3. *Wherein did this communion with God conſiſt, which man by the fall hath loſt?*

A. The communion with God which man by the fall hath

hath loſt, did conſiſt in the gracious preſence, and favor, together with the ſweet fellowſhip and enjoyment of God in the garden of *Eden*: This man by the fall was deprived of and all his poſterity, whilſt in their fallen eſtate, are without, Geneſ ch. 3 v. 5. *And Adam and his wife hid themſelves from the preſence of the Lord*, verſ 23. 24. *And the Lord God ſent him forth from the garden of* EDEN, *and ſo drove out the man.* Epheſ. 2. 12. *At that time we were without* CHRIST, *having no hope, and without God in the world.*

Q. 4 *Is the loſs of communion with God a great miſery & loſs?*

A. Yes: becauſe God is our chief good, and in communion with him, doth conſiſt mans chiefeſt happineſs; therefore the loſs of communion with GOD is mans greateſt loſs.

Q. 5. *What is man brought under by the fall?*

A. By the fall, man is brought under Gods wrath and curſe, Epheſ. ch. 2. v. 3. *And were by nature children of wrath, even as others.* Galat. 3. 10. *As many as are of the works of the Law* (that is, all ſuch who are under the Covenant of works, as all unbelievers are) *are under the curſe.*

Q. 6. *Is it a great miſery to be under Gods wrath and curſe?*

A. Yes: becauſe as his favor is better then life, ſo his wrath and diſpleaſure is worſe then death: his bleſſing maketh man bleſſed and happy: his curſe maketh man wretched and miſerable.

Q. 7. *What is that puniſhment which man is lyable unto by the fall?*

A. Man is lyable unto by the fall: 1. Unto all miſeries in this life. 2. To death it ſelf. 3. To the pains of hell for ever.

Q. 8. *What are the miſeries in this life which man is lyable unto by the fall?*

A. The miſeries in this life which man is lyable unto by the fall, are either external, or internal, and ſpiritual.

Q. 9. *What are the external miſeries of this life which the fall hath brought upon mankind?*

A. All the external miſeries which either are, or have been in the world, are the effects of the fall; and ſin doth expoſe men to all ſorts of miſeries. Firſt, To more publick and general calamities, ſuch as peſtilence, famine, ſword, captivity, and the like, Ezek. 5. 17. *I will ſend upon thee*

famine and peſtilence, and bring the ſword upon thee. Secondly, Sin doth expoſe men unto more privat and particular miſeries, ſuch as: Firſt, all ſorts of ſickneſs in their bodies, Deut. chap. 28. verſe. 22 *The* LORD *ſhal ſmite thee with a conſumption; and with a feaver, and with an inflammation, and with an extream burning*, &c. Secondly, loſſes of their eſtates, Deut. 28. 30. *Thou ſhalt build an houſe, but thou ſhalt not dwel therein: Thou ſhalt plant a vineyard, and ſhalt not gather the grapes thereof.* Thirdly, reproach and diſgrace on their name. Verſe 37. *Thou ſhalt become a proverb and a by-word.* Fourthly, loſſes in relations, and every other external afflictions and miſery men are lyable unto in this life for their ſins.

Q. 10. *What are the internal and ſpiritual miſeries which men are lyable unto in this life by the fall?*

A. Men by the fall are lyable: Firſt, to the thraldom of the Devil, to be led about by him at his will, 2. Tim. ch. 2. v. 26. *And that they may recover themſelves out of the ſnare of the Devil, who are taken captive by him at his will.* Secondly, to judiciary blindneſs of mind, and a reprobat ſenſe, Rom. 11. verſ. 8 *God hath given them the Spirit of ſlumber, Eyes that they ſhould not ſee, and Ears that they ſhould not hear.* Rom. 1. verſ. 28. *Becauſe they liked not to retain God in their knowledge, God gave them over to a Reprobate ſenſe.* 3. To judiciary hardneſs of heart, ſearedneſs and benummedneſs of Conſcience, Rom. 9. verſ. 18. *Whom he will, he hardneth.* 1 *Tim* 4. 2. Having their Conſciences ſeared as with an hot iron. *Ephes.* 4. 19 Who being paſt feeling, have given themſelves over unto laſciviouſneſs, to work all uncleanneſs with greedineſs. 4. To vile affections, *Rom.* 1. *verſ.* 26. 27. For this cauſe God gave them up to vile affections; and they burned in their luſts one towards another, men with men working that which is unſeemly. 5. To ſtrong delusions and belief of damnable errors, 2 *Theſ.* 2. *verſ.* 11. 12. God ſhal ſend them ſtrong deluſions, to believe a lie, that they all might be damned that believed not the Truth, but had pleaſure in unrighteouſneſs. 6. To diſtreſs and perplexity of mind, dread and horror of Spirit, and diſpairful Agonies through the apprehenſion of certain future Wrath. *Hebr.* 10. *verſ.* 27. There remaineth nothing but a certain fearful looking for of Judgement, & fiery indignation which ſhall devour the Adverſary.

Q. 11

Q. 11. *What is the puniſhment which man by the fall is liable unto at the end of his life?*

A. Man by the fall at the end of his Life, is lyable unto death it ſelf, Rom 5. verſe. 12. *Death paſſed upon all, for that all have ſinned*, Rom. 6. verſ. 23 *The wages of ſin is death.*

Q. 12. *Is Death a puniſhment unto all upon whom it is inflicted?*

A 1. Though Death be the conſequent of ſin in all, yet to Believers through Chriſt, it is unſtinged, and it is an out-let to miſery, and an in-let to glory. 2. Death to the Wicked and Unbelievers, is a dreadful puniſhment, being a King of Terrors, and grim Serjeant, that is ſent by God to arreſt the Wicked, and convey them unto future Miſery.

Q. 13. *What is the puniſhment which man by the fall is lyable unto in the other world?*

A. The puniſhment which man by the fall is lyable unto in the other World, is the puniſhment of Hell for ever.

Q. 14. *Wherein doth conſiſt the puniſhment of Hell?*

A. The puniſhment of Hell doth conſiſt 1. In the puniſhment of Loſs. 2 In the puniſhment of Senſe.

Q. 15. *What will be the puniſhment of Loſs in Hell?*

A. The puniſhment of Loſs in Hell, will be a baniſhment from the comfortable preſence of God, and an excluſion or ſhutting out from Heaven, where the Saints will have a fulneſs, and eternity of joy and happineſs, Matth. 25 41. *Depart from me ye curſed*, Luke 13. 28 *Ye ſhall ſee* Abraham, *and* Iſaac, *and* Jacob, *and all the Prophets in the Kingdom of God, and you your ſelves thruſt out.* Pſalm. 16. 11. *In thy preſence is fulneſs of joy, and at thy right hand there are pleaſures for evermore.*

Q. 16. *What will be the puniſhment of Senſe in Hell?*

A. The puniſhment of Senſe in Hell, will be both upon the Soul, and on the Body. 1. The Souls of the wicked in Hell will be filled with horror and anguiſh through the ſtrokes of Gods immediat vengeance, and the bitings of the never-dying Worm of Conſcience, Hebr. 10. verſ. 31. *It is a fearfull thing to fall into the hands of the living God.* Mark 9. verſ. 44. *Where their worm dieth not, and the fire is not quenched.* 2. The bodies of the wicked in Hell, will be moſt grievouſly tormented in every Part and Member, and that both in extremity, and to eternity. Matth. 25 41 *Depart from me ye curſed, into everlaſting fire, prepared for the Devil and*

and his angels. Matth. 13. 41. 42. *The Son of Man shall forth his Angels, and they shall gather out of his Kingdom all that do iniquity, and shall cast them into a furnace of fire, shall be wailing and gnashing of teeth.*

20. *Quest. Did God leave all mankind to perish in the of sin and misery?*

A. God having out of his meer good pleasure, from eternity elected some to everlasting life, did enter into Covenant of grace, to deliver them out of the estate of and misery, and to bring them into a state of salvation a Redeemer.

Q. 1. Doth all mankind perish in the state of sin and mi into which they are fallen?

A. No; for some God doth bring out of this estate sin and misery, into an estate of salvation, Phil. 1. 28. *in nothing terrified by your adversaries, which to them is an dent token of perdition, but to you of salvation, and that of God.*

Q. 2. Whom doth God bring into an estate of salvation?

A. God doth bring all his elect people into an estate salvation, unto which he hath chosen them, 2 Thes. 2. 13. *God hath from the beginning chosen you to salvation.*

Q. 3. *Who are the elect people of God?*

A. The elect people of God are those whom from eternity, out of his meer good pleasure, he hath chosen everlasting life, Ephes. 1. 4 5. *According as he hath us in him before the foundation of the world: Having predestinated us unto the adoption of children, according to the pleasure of his will.* Acts 13. 48. *As many as were ordained eternal life believed.*

Q. 4. *By whom doth God bring his elect into an estate salvation?*

A. God doth bring his elect into an estate of salvation a Redeemer, Acts 4. vers. 12. *Neither is there salvation other, for there is none other name under Heaven given among men, whereby we must be saved.*

Q. 5. In what way doth God bring his elect into an estate salvation?

A. God doth bring his elect into an estate of salvation the way of his Covenant.

Q. 6. By vertue of which Covenant of God is it that his are saved?

A.

A. 1. Not by vertue of the Covenant of Works, Gal. 3. 12. *s many as are of the works of the Law, are under the curſe.* verſ. 1. *If there had been a Law given, which could have given life, rily righteouſneſs ſhould have been by the Law.* 2. It is by ertue of the Covenant of grace that the elect are ſaved.

Q. 7. *With whom was the Covenant of grace made?*

A. As the Covenant of Works was made with the firſt *dam*, and all his poſterity; ſo the Covenant of grace was ade with Chriſt, the ſecond *Adam*, and in him with all the ect, as his ſeed, which are the Iſrael of God, Gal. 3. 16. *ow to* Abraham *and to his ſeed were the promiſes made*, (that , not the promiſe of making all Nations bleſſed) *he ſaith t unto ſeeds, as of many, but as of one, to thy ſeed, which is hriſt.* Heb. 8. 10. *This is the Covenant that I will make with e houſe of Iſrael.*

Q. 8. *Was it the ſame Covenant which was made with Chriſt nd the elect?*

A. No; For there was a Covenant which God made ith Chriſt as Mediator, and the Repreſentative of the elect, hich was the foundation of all that grace which was afterards promiſed in that Covenant of grace, which he made ith themſelves in and through Chriſt.

Q. 9. *What was the Covenant which God made with Chriſt, s the head and repreſentative of the Elect?*

A. God did Covenant and promiſe to Chriſt as the Repreſentative of the Elect, that upon condition he would ſubmit to the penalty which the ſins of the Elect did deſerve, nd undertake in all things the office of a Mediator, he hould be ſucceſsful, ſo as to juſtify and ſave them. *Iſai.* 53. *verſ.* 10. 11. When thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed, and the pleaſure of the Lord ſhall proſper in his hand. And by his knowledge ſhall my righteous ſervant juſtifie many.

Q. 10. *Was this a Covenant of grace which God made with Chriſt, when it required perfect obedience?*

A. It was a Covenant of grace in reference to the elect whom Chriſt did repreſent, ſince hereby the obedience was accepted at the hands of their repreſentative, which the Covenant of works required of themſelves, 2. Tim. 1. 9. *Who ath ſaved us according to his own purpoſe and grace, which was given us in Chriſt before the world.*

Q. 11.

Q. 11. *What are the promises of the Covenant of grace which God hath made with the elect through Christ?*

A. The promises of the Covenant of grace which God hath made with the elect through Christ, are either more general, or more particular. 1. More generally God hath promised to the elect through Christ, that he will be to them a God, and they shal be to him a people, *Heb.* 8. 10. These two promises are so general and comprehensive, that they include all the rest. The promise that he will be to them a God, doth include his special favor and affection, together with all the expressions of it, in taking care of them, & making provision of all temporal and spiritual good things for them here, and giving them eternal life and happiness in the other world. The promise that they shal be to him a people, doth include the giving them all those gifts & qualifications, as are requisite to that estate and relation.

2. More particularly, God in the Covenant of grace hath promised to the elect through Christ. 1. Illumination: that he will teach them the knowledge of himself, and that more fully and clearly then they had or could be taught one another, *Heb.* 8. 11. 'They shal not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shal know me, from the least to the greatest. 2. Remission: that he will forgive their sins, *vers.* 12. 'For I will be merciful unto their unrighteousness, and their sins and iniquities I will remember no more. 3. Sanctification, *vers.* 10. 'I will put my laws into their minds, and write them in their heart. There are also other promises of sanctification which belong to this Covenant, *Ezek.* 36. 25. 26. 27. 'I will sprinkle clean water upon you, and ye shal be clean: A new heart also will I give you, and a new spirit will I put within you. And I will take the stony heart out of your flesh, and I will give you an heart of flesh: And I will put my Spirit within you, and cause you to walk in my statuts; and ye shal keep my judgements, and do them.

Q. 12. *What is the condition of the Covenant of grace?*

A. The condition of the Covenant of grace whereby the elect have an actual interest in the things promised, is faith, by which they have an interest in Christ, John 3. 16. *Whosoever believeth in him, shal not perish, but have everlasting life.* Acts 16. 31. *Believe on the Lord Jesus Christ, and thou shalt be saved.*

Q.

Q. 13. *Why is the Covenant with the elect, called the Covenant of grace?*

A. Becauſe not only the things promiſed to the elect are of grace, or the free gifts of God, which they do not in the leaſt deſerve; but alſo becauſe faith (the condition of this Covenant, whereby the promiſes are made theirs) is Gods gift and work wrought in them by the Spirit, which in his Covenant he promiſeth unto them, *Eph.* 2. 8. 'By grace ye 'are ſaved through faith, and that not of your ſelves, it is 'the gift of God. *Col.* 2. 12. You are riſen through faith of 'the operation of God.

Q. 14. *Was the Covenant which God made with the Children of Iſrael of old, a Covenant of works, or a Covenant of grace?*

A. The Covenant which God made of old with the children of *Iſrael*, was not a Covenant of works, but the ſame Covenant of grace, as to the ſubſtance of it, which is made known in the Goſpel. For 1. It was impoſſible that any of the fallen children of *Adam* ſhould be juſtified and ſaved by the Covenant of works, Gal. 2. 16. *By the works of the Law, ſhal no fleſh be juſtified.* 2. The children of *Iſrael* had the ſame Mediator of the Covenant, and Redeemer, which the people of God now, namely the Lord Jeſus Chriſt, who was typified by *Moſes*, and by the ſacrifices under the Law. 3. They had the ſame promiſes of remiſſion and ſalvation. 4. They had the ſame condition of faith required to enable them to look to, and lay hold on Chriſt, held forth to them in types and figures.

Q. 15. *Wherein doth the diſpenſation of the Covenant of grace under the Goſpel differ from the diſpenſation of it under the Law?*

A The diſpenſation of the Covenant of grace under the Goſpel, doth differ from the diſpenſation of it under the Law. 1. In regard of the eaſineſs of the Covenant under the Goſpel; under the Law it was burdenſome, and ceremonial rites and ſervices required, are called a yoak of bondage, *Gal.* 5. 1. which yoak is now removed. 2. In regard of the clearneſs of the diſpenſation under the Goſpel; under the Law Chriſt was not yet come, but was held forth in types and figures, and dark ſhadows, and the promiſes, eſpecially of eternal life, were more obſcure: but now the ſhadows are fled, Chriſt the ſubſtance being come, and life and immortality is brought more clearly to light by the Goſpel,

2. *Tim.*

2. *Tim.* 1. 10. 3. In regard of the power and efficacy. T was a weakneſs in the legal diſpenſation, and there diſanulling of it, *Heb.* 7. 18. Under the Goſpel there more powerful influence of the Spirit, which is prom more plentifully, *Acts* 2. 17. 4. In regard of the exte it. The legal diſpenſation was confined to the Nati the *Jews*, whereas the Goſpel diſpenſation doth exte the Gentils, and any Nation, Mark 16. 15. *Go ye unto a world, and preach the Goſpel unto every creature.*

21. Q. *Who is the Redeemer of Gods elect?*

A. The only Redeemer of Gods elect is the Lord J Chriſt, who being the eternal Son of God, became man ſo was and continueth to be God and man, in two dif natures, and one perſon for ever.

Q. 1. *What is he called that is the Redeemer of Gods e*

A. The Redeemer of Gods elect, is called the Lord J Chriſt.

Q. 2. *Why is he called the Lord?*

A. Becauſe of his univerſal ſoveraignty and domi Acts 10. 36. *He is LORD of all.*

Q. 3. *Why is he called Jeſus.*

A. Becauſe he is the Savior of his people, Matth. *Thou ſhalt call his Name Jeſus, for he ſhal ſave his people their ſins.*

Q. 4. *Why is he called Chriſt?*

A. Becauſe he is anointed by the Father unto his O with the holy Ghoſt, which was given to him without ſure, Acts 10. 38. *God anointed Jeſus of Nazareth with holy Ghoſt, and with power.* John 3. 38. *God giveth no Spirit by meaſure unto him?*

Q. 5. *How doth the Lord Jeſus Chriſt redeem the elect of G*

A. The Lord Jeſus Chriſt doth redeem the elect of G 1. *By purchaſe*, paying the price of his blood for them, 1. 1. 18. 19. *Ye were not redeemed with corruptible things, ver and gold; but with the blood of Jeſus Chriſt, as of a l without blemiſh, and without ſpot.* 1. Tim. 2. 6. *Who himſelf a ranſom.* 2. By *conqueſt*, reſcuing them through almighty power, out of the ſnare of the Devil, who before them captive, Eph. 4. 8. *He led captivity captive.* Col. 2. *And having ſpoiled principalities and powers, he made a ſh the ſame openly, triumphing over them.*

Q. 6. *Whose Son is the Lord Jesus Christ?*

A. The Lord Jesus Christ is the eternal Son of God.

Q. 7. *How doth the Lord Jesus Christ differ from other sons of God?*

A. 1. Angels are called the sons of God, but they are sons of God by creation, Job 38. 7. *All the sons of God shouted for joy.* 2. Saints are called sons of God by adoption and regeneration, Gal. 4. 5. *That we might receive the adoption of sons.* 1. John 4. 7. *Every one that loveth, is born of God.* 3. The Lord Jesus Christ is the natural Son of God by eternal generation, Heb. 1. 5. *Unto which of the angels said he at any time, Thou art my son, this day have I begotten thee?*

Q. 8. *What did Christ the eternal Son of God become, that he might redeem the elect?*

A. Christ that he might redeem the elect, being the eternal Son of God became man, *John* 1. 14. 'And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth. *Gal.* 4. 4. When the fulness of time was come, God sent forth his Son made of a woman, *&c.*

Q. 9. *How was it necessary in order to the redemption of the elect, that Christ should become man?*

A. It was necessary in order to the redemption of the elect, that Christ should become man. 1. That he might be capable of suffering death for them, which as God, he was uncapable of; without which suffering of death, there could have been no remission or salvation, Heb. 9. 22. *Without shedding of blood there is no remission.* 2. That he might be their high Priest to reconcile them unto God, *Heb.* 2. 16. 17. 'For verily he took not upon him the nature of Angels, but the seed of *Abraham*; wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high Priest in things pertaining to God, to make reconciliation for the sins of the people.

Q. 10. *Was it necessary that the Redeemer of the elect should be God as well as man?*

A. Yes, because if he had not been God as well as man: 1. He could not have born up under nor have got loose from the weight of wrath which was laid upon him for the sins of men. 2. His sufferings would have been but of finit extent, and so could not have made satisfaction to Gods infinit justice, which was offended by sin.

Q. 11.

Q. 11. *How is Christ God and man?*

A. Christ is God and man, by an hypostatical or perso union, both his natures divine and humane remaining stinct, without composition or confusion in one and the s person.

Q. 12. *Will this union of the divine and humane natur Christ never be dissolved?*

A. No: for he was, and continueth to be God and ma two distinct natures, and one person for ever, Heb. 7. 24. *cause he continueth ever, he hath an unchangeable Priesthood.*

Q. 13. *May the properties of the divine nature be ascribe the humane nature, or the properties of the humane nature be asc ed to the divine nature of Christ?*

A. Though it be improper to ascribe the properties of one nature to the other nature, yet by vertue of this n union of both natures in one person, there is a communica on of the properties of each nature to the person of Chr

22. Q. *How did Christ being the Son of GOD, become ma*

A. Christ being the Son of GOD, became man, by taking himself a true body and a reasonable soul, being concei by the power of the holy Ghost in the womb of the Vir Mary, and born of her, yet without sin.

Q. 1. *Was it a voluntary act in Christ the Son of God, to come man?*

A. Yes; because he took to him the humane nature, t he might be hereby fitted to be our Redeemer, Heb. 10. 7. *In burnt offerings and sacrifices for sin thou hadst no pleasur Then said I, Lo, I come.* Heb. 2. 16. *He took on him the s of Abraham.*

Q. 2. *Was Christ the Son of God, a real man, like unto ot men?*

A. Christ the Son of God was a real man, taking to himse the two essential parts of man. 1. He had a real body of fle and blood, and bones; not a fantastical body, which is a bo only in appearance. Luke 4. 39. *Behold my hands and my fe handle me and see; for a spirit hath not flesh and bones, as ye me have.* 2 He had a real rational soul, and his divine nat did not supply the place of the soul, Isa. 58. 10. *Thou s make his soul an offering for sin.* Mat. 26. 38. *My soul is exce ing sorrowful even unto death.*

Q. 3. *Was the birth of Christ like unto the birth of other me*

A. N

A. No; for Chriſt was born of a Virgin, namely the Virgin *Mary*, *Iſai.* 7. 14. 'Behold a Virgin ſhal conceive and 'bear a Son', *Matth.* 1. 24. 25. And *Joſeph* took unto him 'Mary his wife, and knew her not till ſhe had brought forth 'her firſt-born Son, and he called his Name JESUS.

Q. 4. *How could Chriſt be born of a Virgin?*

A. It was a miraculous conception by the power of the holy Ghoſt in the womb of the Virgin *Mary*, Luke 1. 34. 35. *And Mary ſaid to the angel, How ſhal this be, ſeeing I know not a man? And the angel ſaid unto her, The holy Ghoſt ſhal come upon thee, and the power of the Higheſt ſhal over-ſhadow thee; therefore alſo the holy thing which ſhal be born of thee, ſhal be called the Son of God.*

Q. 5. *Was Chriſt born in ſin, like unto other men?*

A. No: for however Chriſt took upon him the nature of man, and many humane infirmities, yet he was perfectly free from ſinful infirmities, Heb. 4. 15. *We have not an high Prieſt which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without ſin.*

23. Q. *What office doth Chriſt execute as our Redeemer?*

A. Chriſt as our Redeemer executeth the Office of a Prophet, of a Prieſt, and of a King, both in his eſtate of humiliation and exaltation.

Q. 1. *What is it to execute an Office?*

A. To execute an Office, is to do or perform what belongeth to the Office.

Q. 2. *How many Offices doth Chriſt execute as our Redeemer?*

A. There are three Offices Chriſt doth execute as our Redeemer. 1. The Office of a Prophet, Acts 3. 23. *Moſes truly ſaid unto the fathers, A prophet ſhal the Lord your God raiſe up unto you of your brethren, like unto me, him ſhal ye hear in all things whatſoever he ſhal ſay unto you.* 2. The Office of a Prieſt, Heb. 5. 6. *Thou art a Prieſt for ever after the order of Melchiſedeck.* 3. The Office of a King, Pſal. 2. 6. *Yet have I ſet my King upon my holy hill of Sion.*

Q. 3. *In what eſtates doth Chriſt execute theſe Offices?*

A. 1. Chriſt doth execut theſe Offices in his eſtat of humiliation here on earth. 2. Chriſt doth execute theſe Offices in his eſtat of exaltation now he is in heaven.

24. Q. *How doth Chriſt execute the Office of a Prophet?*

A. Chriſt executeth the Office of a Prophet, in revealing

unto us by his Word and Spirit, the will of God for our salvation.

Q. 1. *What doth Christ reveal to us as a Prophet?*

A. Christ as a Prophet, doth reveal unto us the will of God for our salvation.

Q. 2. *What is meant by the will of God which Christ doth reveal?*

A. By the will of God which Christ doth reveal, is meant the whole counsel of God, or whatever God would have us to know, believe, and do, in order unto salvation.

Q. 3. *Wherein doth Christ reveal unto us the will of God for our salvation?*

A. Christ doth reveal unto us the will of God for our salvation: 1. By his Word, John 20. 31. *These things are written, that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his Name.* 2. By his Spirit, John 14. 26. *The Comforter, which is the holy Ghost, whom the Father will send in my Name, he shall teach you all things.*

Q. 4. *Which is the Word of Christ, whereby he doth reveal to us the will of God?*

A. The whole Book of the Scripture of the Old, especially of the New Testament, is the Word of Christ. Col. 3. 16. *Let the word of Christ dwel in you richly.*

Q. 5. *How are the whole Scriptures the Word of Christ, when but a small part of them was spoken by his own mouth?*

A. The whole Scriptures are the Word of Christ, forasmuch as the Prophets and Apostles, and other pen-men of the Scriptures, wrote not their own word, but the word which they had from the Spirit of Christ, 1. Pet. 1. 10. 11. *Of which salvation the Prophets have enquired, searching what or what manner of time the Spirit of Christ which was in them, did signify when it testified before hand the sufferings of Christ,* &c.

Q. 6. *Is the Word of Christ without his Spirit, sufficient to teach us the will of God for our salvation?*

A. The word without the Spirit of Christ, is insufficient to teach us the will of God for our salvation, because it is by the Spirit of Christ only that we are enabled to discern, and receive the things which are necessary to salvation, 1. Cor. 2. 14. 'The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know

know them, becauſe they are ſpiritually diſcerned.

Q. 7. *Is the Spirit of Chriſt without his Word, ſufficient to teach us the will of God for our ſalvation?*

A. Chriſt by his Spirit without his Word, could teach us the will of God; but he doth not, neither hath promiſed now to do it, ſince the whole will of God neceſſary to our ſalvation is revealed in his Word: The Word of Chriſt without his Spirit cannot; the Spirit of Chriſt without his Word, will not teach us the will of God for our ſalvation.

25. Q. *How doth Chriſt execute the Office of a Prieſt?*

A. Chriſt executeth the Office of a Prieſt, in his once offering up of himſelf a ſacrifice to ſatisfie divine Juſtice, and reconcile us to God, and in making continual interceſſion for us.

Q. 1. *What is the firſt part of Chriſts Prieſtly Office?*

A The firſt part of Chriſts Prieſtly office, is his offering up ſacrifice to God for us, Heb. 8. 3. *Every high Prieſt is ordained to offer gifts and ſacrifices, wherefore it is of neceſſity that this man have ſomewhat to offer.*

Q. 2. *What is a ſacrifice?*

A. A ſacrifice is a holy offering tendered to God by a Prieſt of Gods appointment.

Q. 3. *Was Chriſt a Prieſt of Gods appointment?*

A. Yes: for he was called and anointed by God to this office, *Heb.* 5. 4. 5. 6. 'No man taketh this honor to him-,ſelf, but he that was called of God as was *Aaron*: ſo alſo ,Chriſt glorified not himſelf to be made an high Prieſt; ,but he that ſaid, Thou art a Prieſt for ever, after the order ,of *Melchiſedec.*

Q. 4. *What ſacrifice did Chriſt offer to God for us?*

A. Chriſt did offer unto God for us the ſacrifice of himſelf, *Heb.* 9. 26. 'But now once in the end of the world ,hath he appeared, to put away ſin by the ſacrifice of him-,ſelf.

Q. 5. *Did Chriſt offer this ſacrifice of himſelf often?*

A. No: but he offered the ſacrifice of himſelf once only, this being ſufficient for our ſins, *Heb.* 9. 21. 'Chriſt was ,once offered to bear the ſins of many.

Q. 6. *Wherefore was it that Chriſt did offer the ſacrifice of himſelf unto God for us?*

A. Chriſt did offer the ſacrifice of himſelf unto God for

us: 1. That hereby he might satisfie Gods justice for us. 2. And that hereby he might reconcile us unto God.

Q. 7. *How doth it appear that Christ did satisfie Gods justice by the sacrifice of himself?*

A. 1. Because Christs sacrifice of himself was of sufficient worth to satisfie Gods justice, infinitly offended by our sins being the sacrifice of him, who as God, was of infinit dignity. 2. Because this sacrifice of Christ was accepted by God in the behalf of sins, Ephes. 5. 2. *Christ hath loved us, and hath given himself for us, an offering and sacrifice to God, for a sweet smelling savor.* 3. It doth farther appear, because Christ in his death, who was our sacrifice, did bear our sins, or the punishment due for our sins; and wherefore did he bear them, but for the satisfaction of Gods justice? 1 Pet. 2. 24. *Who his own self bare our sins in his own body on the Tree.* And he is said to give his life a ransom for many, Matth. 20. 28. *Which ransom was Gods satisfaction.*

Q. 8. *What is the consequence of the satisfaction Christ hath given to God by this sacrifice of himself?*

A. The consequent of Christs satisfaction by this sacrifice is our reconciliation unto God, Eph. 2. 16. *That he might reconcile both unto God in one body by the cross.*

Q. 9. *What is the second part of Christs Priestly office?*

A. The second part of Christs Priestly office, is his making intercession for us, Isai. 53. 12. *He bare the sins of many, and made intercession for the transgressors.*

Q. 10. *What doth Christ do for us in his intercession?*

A. Christ in his intercession doth pray unto, and plead with God, as our Advocat, that through the merit of his death we might be actually reconciled, our persons accepted, our sins pardoned our consciences quieted, our prayers answered, and at last our souls saved, 1 John 2. 1. *If any man sin, we have an Advocat with the Father, even Jesus Christ the righteous,* John 14. 14. *If ye ask any thing in my Name, I will do it.*

Q. 11. *Where doth Christ make intercession for us?*

A. Christ doth make intercession for us at the right hand of God in heaven, Rom. 8. 34. *It is Christ that died, yea rather is risen again, who is even at the right hand of God, who also maketh intercession for us?*

Q. 12. *Doth Christ make intercession for us only for a time*

A. Christ maketh intercession for us continually and for ever, Heb. 7. 25. *He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*

Q. 13. *Wherein doth Christs Priestly Office differ from the Priestly Office under the ceremonial Law?*

A. 1. The Priests under the Law, were Priests after the order of *Aaron*; but Christ is a Priest after the order of *Melchisedeck*, without father, as man, without mother, as God, &c. *Heb.* 7. from *v.* 1. to *v.* 20. 2. The Priests under the Law were sinful; but Christ is holy, and perfectly free from sin, Heb. 7. 26. *Such an high Priest became us who is holy, harmless, undefiled, separate from sinners.* 3. The Priests under the Law were many, because mortal; but Christ is the one only high Priest of his order, and abideth continually, *Heb.* 7. 23. 24. 'They truly were many Priests, because they 'were not suffered to continue by reason of death; but this 'man continueth ever. 4. The Priests under the Law were consecrated and setled in their office without an oath; but Christ with an oath, *Heb.* 7. 21. 'For those Priests were 'made without an oath; but this was with an oath, by him 'that said unto him: The Lord sware, and will not repent, 'thou art a Priest for ever, &c. 5. The Priesthood under the Law was changeable, but Christs Priesthood is unchangeable, *Heb.* 7. 12. 24. 'For the Priesthood being changed, there 'must be of necessity a change also of the Law; but this 'man hath an unchangeable Priesthood. 6. The Priests under the Law offered up many sacrifices, and those of bulls and goats, and the blood of others; but Christ offered up but once one sacrifice, and that the sacrifice of himself, and his own blood, *Heb.* 9. 25. 'Nor yet that he should offer 'himself often, as the high Priest entereth into the holy 'place every year with the blood of others, *chap.* 10. 12. He 'offered one sacrifice for sins for ever. 7. The Priests under the Law offered sacrifice for themselves, for their own sins, as well as for the sins of the people; but Christ offered sacrifice only for others, being himself without sin, Heb. 7. 27. *Who needeth not daily as those high Priests, to offer up sacrifice first for his own sins, and then for the people.* 8. The sacrifices which the Priest under the Law did offer, were types of Christs sacrifice, not being sufficient in themselves to take

away ſin, nor accepted by God any farther then Chriſt w
eyed in them: but Chriſts ſacrifice of himſelf was the thi
typified, and is efficacious in it ſelf for remiſſion, and for
ſelf is accepted, Heb. 10. 10. *The Law having a ſhadow*
good things to come, can never by thoſe ſacrifices make the come
perfect. Verſ. 4. *For it is not poſſible that the blood of bulls a*
goats ſhould take away ſin. Verſ. 14. *Chriſt by one offering h*
perfected for ever them that are ſanctified. 9. The Prieſts u
der the Law appeared in the behalf of the people before G
in the Temple, the holy place made with hands; but Chr
appeareth before God in heaven for us, Heb. 9. 24. Ch
is not entred into the holy place made with hands, which are t
figures of the true; but in heaven it ſelf, now to appear in t
preſence of God for us. 10. The Prieſts under the Law h
only the office of Prieſthood; but Chriſt is Prieſt, Prophe
and King.

26. Q. *How doth Chriſt execute the Office of a King?*

A. Chriſt executeth the office of a King, in ſubduing
to himſelf, in ruling and defending us, and in reſtrain
and conquering all his and our enemies.

Q. 1. *Over whom doth Chriſt exerciſe his Kingly office?*

A. Chriſt doth exerciſe his Kingly office: 1. Over h
elect people, John 1. 49. *Thou art the Son of God, thou art t*
King of Iſrael. 2. Over his and their enemies, Pſal. 110.
Rule thou in the midſt of thine enemies.

Q. 2. *How doth Chriſt exerciſe his Kingly Office over his e*
people?

A. Chriſt doth exerciſe his Kingly office over his el
people: 1. In his ſubduing them to himſelf. 2. In his r
ing them. 3. In his defending them.

Q. 3. *What doth Chriſts ſubduing his elect people to him*
ſuppoſe?

A. Chriſts ſubduing his elect people to himſelf, doth ſu
poſe, that at firſt they are ſtubborn and diſobedient, reb
lious, and enemies unto him, *Tit.* 3. 3. 'For we our ſelv
, alſo were ſometimes fooliſh and diſobedient, ſerving div
, luſts. *Col.* 1. 21. You were ſometimes alienated, and e
, mies in your mind by wicked works.

Q. 4. *What doth Chriſts ſubduing his elect people to him*
imply.

A. Chriſts ſubduing his elect people to himſelf, do
im

simply his effectual calling them, and bringing them under his government, wherein by his Word and Spirit he doth conquer their ſtubbornneſs and enmity, and make them a willing people to himſelf, Pſal. 110. 3. *Thy people ſhal be willing in the day of thy power.*

Q. 5. *How doth Chriſt rule his people?*

A. Chriſt doth rule his people: Firſt, by giving them laws unto which they are to conform their hearts and lives, Iſai. 33. v. 22. *The Lord is our Law-giver, the Lord is our King.* 2. By annexing or adding to his laws, threatnings of puniſhing the diſobedient, and promiſes of rewarding the obedient, Rev. 2. 23. *I will kill her children with death, and all the Churches ſhal know that I am he which ſearcheth the reins and heart; and I will give to every one of you according to your works.* Thirdly, by appointing Church Officers, not only for declaring and publiſhing his laws, but alſo for the execution of ſome threatnings, who having the key of diſcipline, as well as the key of the doctrine committed to them, are to rule under him in the Church, and have power of binding and looſing, of adminiſtring Church cenſurs, and relaxing or taking them off, Matthew chap. 16. 19. *And I will give unto thee the keys of the Kingdom of heaven; and whatſoever thou ſhalt bind on earth, ſhal be bound in heaven; and whatſoever thou ſhalt looſe on earth, ſhal be looſed in heaven.* Fourthly, and chiefly, Chriſt doth rule his people inwardly, by his Spirit, whereby he doth write his laws in their hearts, working in them a diſpoſition and ſtrength to yeeld to him that obedience which he requireth. *Heb.* 8. 10. 'I will put, my laws into their mind, and write them in their hearts.' 2. *Cor.* 3. 3. Ye are the Epiſtle of Chriſt, written not with, ink, but with the Spirit of the living God; not in tables of ſtone, but in fleſhly tables of the heart.

Q. 6. *How doth Chriſt defend his people?*

A. Chriſt doth defend his people: 1. By ſhielding them under his wings, *Mat.* 23. 37. 'How often would I have, gathereth thy children together, as a hen [illegible], chickens under her wings. *Pſal.* 91. 4. He ſhal cover thee, with his feathers, and under his wings ſhalt thou truſt, truth ſhal be thy ſhield and buckler. 2. By [illegible], conquering all his and their enemies.

Q. 7. *Who are the enemies of Chriſt and [illegible]?*

A. The enemies of Christ and his people, are the Devil, the flesh, the world and death.

Q. 8 *What is it for Christ to restrain his, and his people's enemies?*

A. Christ doth restrain his, and his peoples enemies, when (their power remaining) he doth set bounds and limits to them, over which he doth not suffer them to pass.

Q. 9. *What is it for Christ to conquer his, and his people's enemies?*

A. Christ doth conquer his, and his peoples enemies, when he taketh away their power in part, that they have not dominion over his people; but then he doth compleatly conquer them, when he doth bring all enemies under his feet, and utterly abolish and destroy them, Rom. 8. 37. *In all these things we are more then conquerors through him that loved us.* 1 Cor. 15. 25. *For he must reign, till he hath put all enemies under his feet.*

27. Q. *Wherein did Christs humiliation consist?*

A. Christs humiliation consisted in his being born, and that in a low condition, made under the Law, undergoing the miseries of this life, the wrath of God, and the curse of death of the cross, in being buried, and continuing under the power of death for a time.

Q. 1. *In what things did Christ humble himself?*

A. Christ did humble himself: 1. In his birth. 2. In his life. 3. In his death.

Q. 2. *How did Christ humble himself in his birth?*

A. Christ humbled himself in his birth, in that he being the eternal Son of God, in time, became man, and was born not of a great Princess, but of a mean Virgin; not in a stately Palace, but in the stable of an Inn; & in stead of a cradle, was laid in a manger, Luke 1. 48. *He hath regarded the low estate of his hand-maid.* Luke 2. 7. *And she brought forth her first-born Son, and wrapped him in swadling clothes, and laid him in a manger, because there was no room for him in the Inn.*

Q. 3. *How did Christ humble himself in his life?*

A. Christ did humble himself in his life, in that: 1. He subjected himself to the Law, Gal. 4. 4. *God sent forth his Son, made of a woman, made under the Law.* 2. He conflicted with the temptation of the Devil. Matth. 4. 1. *Then was Jesus led up of the Spirit into the wilderness to be tempted of the*

Devil

devil. 3. He endured the contradictions, reproaches, and indignities of wicked men, Heb. 12. 3. *Conſider him who endureth ſuch contradictions of ſinners againſt himſelf.* Matth. 10. 25. *If they have called the Maſter of the houſe Beelzebub, how much more them of the houſhold?* 4. He under-went the ſinleſs infirmities of the fleſh, ſuch as wearineſs, hunger, thirſt, and the like, in regard of his body; and grief and ſorrow, in regard of his ſoul, John 4. 6. *Jeſus being wearied with his journey, ſate on the well.* Mat. 4. 2 *When he had faſted forty days and forty nights, he was afterwards an hungred.* Iſai. 53. 3. *He is a man of ſorrows, and acquainted with grief.*

Q. 4. *How did Chriſt humble himſelf in his death?*

A. Chriſt humbled himſelf in his death: 1. In regard of the antecedents of it. 2. In regard of his death it ſelf. 3. In regard of the conſequents of it.

Q. 5. *How did Chriſt humble himſelf, in regard of the antecedents of his death?*

A. Chriſt humbled himſelf in regard of the antecedents of his death: 1. In permitting *Judas* to betray him. 2. In ſubmitting himſelf to the officers to take him. 3. In hearing *Peter* deny him. 4. In ſuffering the people to mock him, ſpit on him, buffet him, and *Pilat* to ſcourge and condemn him, with many affronts and indignities which were offered unto him, *Mat. 26. and 27. ch.*

Q. 6. *How did Chriſt humble himſelf, in regard of his death it ſelf?*

A. Chriſt humbled himſelf, in regard of his death it ſelf, in that: 1. The kind of his death was an accurſed and diſgraceful death, as alſo a lingring and painful death, being the death of the croſs, Phil. 2. 8. *He humbled himſelf and became obedient unto death, even the death of the croſs.* Gal. 3. 13. *Chriſt was made a curſe for us; as it is written, Curſed is every one that hangeth on a tree.* 2. He, together with the pain of his body on the croſs, endured the wrath of God due for mans ſin in his ſoul, Mat. 27. 46. *About the ninth hour Jeſus cryed out with a loud voice, My God, my God, why haſt thou forſaken me?*

Q. 7. *How did Chriſt humble himſelf, in regard of the conſequents of his death?*

A. Chriſt humbled himſelf, in regard of the conſequents of his death, in that: 1. He was buried, Matth. 27. 59. 60. *And when Joſeph had taken the body, he wrapped it in a clean linnen*

linnen cloath, and laid it in his own new tomb. 2. He contin
under the power of death for a time, namely until the t
day, Mat. 14. 40. *As* Jonas *was three days and three nigh
the Whales belly, ſo ſhal the Son of man be three days and t
nights in the heart of the earth.*

Q. 8. *What doth Chriſts humiliation aſſure us of?*

A. Chriſts humiliation doth aſſure us of our redemp
through the merits of his ſufferings, Eph. 1. 7. *In whom we h
redemption through his blood, even the forgiveneſs of ſins.*

Q. 9. *What doth Chriſts humiliation, eſpecially his d
teach us?*

A. Chriſts humbling himſelf unto death, doth teach
1. To humble our ſelves, and be lowly, like unto our Maſ
Mat. 11. 29. *Learn of me, for I am meek and lowly in he*
2. That as Chriſt died for ſin, ſo we ſhould die to ſin, and
be unwilling to ſuffer, and to die for his ſake, if called the
unto, Rom. 6. 8. *If we be dead with Chriſt, we ſhal alſo
with him.* v. 11. *Reckon your ſelves to be dead indeed unto ſ*
1. Pet. 4. 1. *Foraſmuch as Chriſt hath ſuffered for us, arm
ſelves likewiſe with the ſame mind.*

28. Q. *Wherein conſiſts Chriſts exaltation?*

A. Chriſts exaltation conſiſts in his riſing again from t
dead on the third day, in aſcending up into heaven, and
ting at the right hand of GOD the Father, and in com
to judge the world at the laſt day.

Q. 1. *What is the firſt part of Chriſts exaltation?*

A. The firſt part of Chriſts exaltation, is the reſurrec
from the dead.

Q. 2. *How do you prove that Chriſt roſe again from the dea*

A. 1. By the many witneſſes which ſaw him, and conv
ſed with him after his reſurrection, 1. Cor. 15. 5. 6. *He w
ſeen of Cephas; then of the twelve; after he was ſeen of abo
five hundred brethren at once.* 2. Becauſe otherwiſe our fa
would be in vain, the guilt of ſin would ſtill remain up
us, and there would be no hope for us, 1. Cor. 15. 17.
Chriſt be not raiſed, your faith is in vain, ye are yet in your ſin

Q. 3. *By whom was Chriſt raiſed from the dead?*

A. Chriſt was raiſed from the dead by his own power a
Spirit, whereby he was declared to be the Son of God, Joh
10. 17. 18. *I lay down my life, that I might take it again
have power to lay it down, and I have power to take it ag*
Re

Rom. 1. 4. *Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.*

Q. 4. *How soon did Christ rise after his death?*

A. Christ rose again from the dead on the third day, 1 Cor. 15 4. *He was buried and rose again the third day, according to the Scriptures.*

Q. 5. *Did Christ rise again with the same body which was buried?*

A. Christ did rise again with the same body; for he bore the print of the nails in his hands and his feet, & of the spear in his side, John 20. 27. *Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side.*

Q. 6. *Was not Christs body corrupted in the grave, like the body of others?*

A. No: for God did not suffer him to see corruption, Acts 13. 37. *He whom God raised, saw no corruption.*

Q. 7. *Was not Christs body mortal after his resurrection?*

A. No: for then his body did put on immortality, Rom. 6. 9. *Christ being raised from the dead, dieth no more, death hath no more dominion over him.*

Q. 8. *What doth the resurrection of Christ teach us?*

A. The resurrection of Christ doth teach us to walk in newness of life, Rom. 6. 4. *Like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life?*

Q. 9. *What doth the resurrection of Christ assure us of?*

A. The resurrection of Christ doth assure us, that our bodies shal be raised again from the dead on the last day, 1 Cor. 15. 20. *Now is Christ risen from the dead, and become the first fruit of them that slept.*

Q. 10. *What is the second part of Christs exaltation?*

A. The second part of Christs exaltation, is his ascension into heaven.

Q. 11. *How do you prove that Christ ascended into heaven?*

A. By the Scripture record of the witnesses which saw him, Luke 24. 50. 51. *And he led them out as far as Bethany, and lift up his hands and blessed them, and while he blessed them, he was parted from them, and carried up into heaven.*

Q. 12. *How long after Christs resurrection was his ascension?*

A. Christs ascension was forty days after his resurrection, Acts 1. 2. 3. 'Until the day in which he was taken up after

he

, he had given commandments unto the Apoſtles, whom , had choſen, to whom he ſhewed himſelf alive after , Paſſion, by many infallible proofs, being ſeen of them fo , dayes.

Q. 13. *Wherefore did Chriſt aſcend into heaven?*

A. Chriſt aſcended into heaven: 1. That his per (God-man) might be glorified there with that glory, whi (as God) he had with the Father before the world, Jo 17. 5. *And now, O Father, glorifie thou me with thine own ſ with that glory which I had with thee before the world was.* That he might (as head of the Church) take poſſeſſi of heaven for all his members, Heb. 6. 20. *Whither the fo runner is for us entred.*

Q. 14. *What doth Chriſts aſcenſion into heaven teach us?*

A. Chriſts aſcenſion into heaven doth teach us to ſet affections on things above, where Chriſt is, Col. 3. 2. *your affection on things above, not on things on the earth.*

Q. 15. *What is the third part of Chriſts exaltation?*

A. The third part of Chriſts exaltation, is his ſitting the right hand of God the Father.

Q. 16. *What is meant by Chriſts ſitting at the right hand God?*

A. By Chriſts ſitting at the right hand of God, is mea his being exalted into the higheſt honor, and power, and vor in heaven.

Q. 17. *What doth Chriſt do for his people which are on earth, at the right hand of God in heaven?*

A. Chriſt at the right hand of God in heaven: 1. Do make continual interceſſion for his people, Rom. 8. 34 *is even at the right hand of God, who alſo maketh interceſſ for us.* 2. He is preparing a place in heaven for them, Jo 14. 2. *In my Fathers houſe there are many manſions: I go to pr pare a place for you.*

Q. 18. *What is the fourth part of Chriſts exaltation?*

A. The fourth part of Chriſts exaltation, is his coming judge the world; *Mat.* 25. 31. 32. *&c.* 'When the Son , man ſhal come in his glory, and all the holy Angels wi , him, then ſhal he ſit upon the throne of his glory, and befo , him ſhal be gathered all Nations, *&c.*

Q. 19. *When is it that Chriſt will come to judge the world?*

A. Chriſt will come to judge the world at the laſt da

hen the world ſhal be at an end, and all things ſhal be diſ-
lved, 2 Pet. 3. 10. 'But the day of the Lord wil come, in
he which the heavens ſhal paſs away with a great noiſe, and
he elements ſhal melt with fervent heat, the earth alſo, and
the works that are therein ſhal be burnt up.

Q. 20. *In what glory will Chriſt come to judge the world at the laſt day?*

A. Chriſt will come to judge the world with his own glory, and the Fathers, and the holy Angels, Luke 9. 26. *He ſhal come in his own glory, and in his Fathers, and of the holy Angels.*

Q. 21. *How will Chriſt judge the world at this his glorious appearance?*

A. Chriſt will judge the world at his glorious appearance, in righteouſneſs, rendring to every one according to his deeds, *Acts* 17. 31. 'He hath appointed a day, in the which 'he will judge the world in righteouſneſs. 2. Cor. 5. 10. We 'muſt all appear before the Judgement ſeat of Chriſt, that 'every one may receive the things done in his body, accor- 'ding to that he hath done, whether it be good or bad.

29. *Q. How are we made partakers of the redemption purchaſed by Chriſt?*

A. We are made partakers of the redemption purchaſed by Chriſt, by the effectual application of it to us by his holy Spirit.

Q. 1. *By whom was our redemption purchaſed?*

A. Our redemption was purchaſed for us by the blood of Chriſt, Heb. 9. 12. *By his own blood he entered into the holy place, having obtained eternal redemption for us.*

Q. 2. *By whom is our redemption applyed?*

A. Our redemption is applyed by the holy Spirit in his effectual operation upon us, Tit. 3. 5. 'Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the holy Ghoſt, which he ſhed on us abundantly, through Jeſus Chriſt our Savior.

30. *Q. How doth the Spirit apply to us the redemption purchaſed by Chriſt?*

A. The Spirit applyeth to us the redemption purchaſed by Chriſt, by working faith in us, and thereby uniting us to Chriſt in our effectual calling.

Q. 1.

Q. 1. *Whence is it that the redemption purchaſed by Chriſt is applyed to us, or that we have an intereſt therein?*

A. We have an intereſt in the redemption purchaſed by Chriſt, through our union to him in our effectual calling. 1. Cor. 1. 30. *Of him are ye in Chriſt, who of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption.* Rom. 8. 30 *Whom he called, them he alſo juſtified.*

Q. 2. *What is this union between Chriſt and us?*

A. The union between Chriſt and us, is that whereby Chriſt and we are joyned together, and made one, 2. Cor. 13. 17. *That Chriſt may dwel in your hearts by faith.*

Q. 3. *Whence is it that we are united unto Chriſt?*

A. We are united unto Chriſt: 1. By the Spirit on Gods part, whereby he draws us, and joyns us unto Chriſt. John 8. 44. *No man can come unto me, except the Father which hath ſent me draw him.* 2. By faith on our part, whereby we come unto Chriſt, and lay hold upon him, *John* 6. 35. 'He that cometh unto me ſhal never hunger, and he that believeth in me ſhal never thirſt. *Eph.* 3. 17. That Chriſt may dwel in your hearts by faith.

Q. 4. *Is faith from our ſelves, or from God?*

A. Though faith be our act, yet it is Gods gift, and the work of his Spirit, *Eph.* 2. 8. 'By grace ye are ſaved through faith, and that not of your ſelves, it is the gift of God, *Col.* 2. 12. You are riſen with him through faith of the operation of God.

31. Q. *What is effectual calling?*

A. Effectual calling is the work of Gods Spirit, whereby convincing us of our ſin and miſery, enlightning our minds in the knowledge of Chriſt, and renewing our wills, he doth perſwade, and enable us to embrace Jeſus Chriſt, freely offered to us in the Goſpel.

Q. 1. *What is the difference between effectual calling, and ineffectual calling?*

A. 1. Ineffectual calling is the bare external call of the Word, whereby all ſinners are freely invited unto Chriſt, that they may have life and ſalvation by him; but in it ſelf is not ſufficient to perſwade and enable them to come unto him, Matth. 20. 16. *Many are called, but few are choſen.* John 5. 40. *Ye will not come unto me, that ye might have life.* 2. Effectual calling is the internal call of the Spirit, accompanying the exter-

of the Word; whereby we are not only invited unto Christ, but also enabled and perswaded to embrace him, as is freely proffered unto us in the Gospel, John 6. 45. *Every one that hath heard and learned of the Father, cometh unto me.*

Q. 2. *What is the work of the Spirit of God in our effectual calling?*

A. The work of the Spirit of God in our effectual calling, is twofold. 1. Upon our minds. 2. Upon our wills.

Q. 3. *What is the work of the Spirit of God in our effectual calling upon our minds?*

A. The work of the Spirit of God in our effectual calling upon our minds, is: 1. A convincing us of our sin & misery. 2. Secondly, an enlightning us in the knowledge of Christ.

Q. 4. *What is it for the Spirit to convince our mind of our sin and misery?*

A. The Spirit worketh in our mind a conviction of our sin and misery, when he giveth us a clear sight, and full perswasion of the guilt of our sins and a feeling apprehension of the dreadful wrath of God, and the endless miseries of Hell, which we have deserved for sin, and every hour are exposed unto; which doth wound our hearts and consciences, and filleth us with perplexing care what to do to be saved, John 16. 8. *And when he is come he will reprove* (or convince) *the world of sin.* Acts 2. 36. *Now when they heard this, they were pricked in their hearts, and said unto Peter, and the rest of the Apostles, Men and brethren what shal we do?*

Q. 5. *Whereby doth the Spirit convince us of our sin and misery?*

A. The Spirit convinceth us of our sin and misery by the Law, and threatnings thereof, Rom. 3. 20. *By the Law is the knowledge of sin.* Gal. 3. 10. *Cursed is every one that continueth not in all things which are written in the book of the Law to do them.*

Q. 6. *What knowledge of Christ doth the Spirit enlighten our minds withal after conviction of our sin and misery?*

A. The Spirit doth enlighten our minds, after conviction of our sin and misery, with the knowledge. 1. That Christ only can save, and that he is all-sufficient to do it, Acts 4. 12. *Neither is there salvation in any other, for there is none other name under Heaven given among men, whereby we must be saved.* Heb. 7. 25. *Wherefore he is able to save them to the uttermost,*

that

that come unto God by him. 2. That Christ is willing to s all that come unto him. John 6. 27. *Him that cometh m me, I will in no wise cast out.* 3 That Christ hath undertak to save us, and is faithful to perform it, Heb. 2. 17. *That might be a merciful High Priest in things pertaining to God, make reconciliation for the sins of the people.*

Q. 7. *Whereby doth the Spirit enlighten us with the knowle of Christ?*

A. The Spirit doth enlighten us with the knowledge Christ, by the discoveries of Christ in the Gospel, open our eyes to discern him there discovered, Acts 26. 17. *To whom I send thee, to open their eyes, and to turn them fr darkness unto light,* &c.

Q. 8. *What is the work of the Spirit of God in our effec calling upon our wills?*

A. The working of the Spirit of God in our effectual c ling upon our wills, is to renew them.

Q. 9. *What is it for our wills to be renewed?*

A. Our wills are renewed when the Spirit doth put n inclinations, and dispositions into them, Ezek. 36. 26. *A heart will I give you; and a new Spirit will I put within and will take away the heart of stone out of your flesh, and I w give you an heart of flesh.*

Q. 10. *Are not we able to renew our own wills, and to from sin unto Christ our selves?*

A. No, it is the all-mighty power of the Spirit of Go that doth perswade and enable us to embrace Jesus Chr by Faith, Ephes. 1. 19. 20. *And what is the exceeding greatn of his power to us-ward, who believe according to the working his mighty Power; which he wrought in Christ when he rai him from the dead.*

32. Q. *What benefits do they which are effectually cal partake of in this life?*

A. They that are effectually called, do in this life part of Justification, Adoption, and Sanctification; and t several benefits which in this life do either accompany flow from them.

33. Q. *What is Justification?*

A. Justification is an act of Gods free grace, wherein pardoneth all our sins, and accepteth us as righteous in sight, only for the righteousness of Christ imputed to us, received by faith alone.

Q.

Q. 1. *Wherein doth our Juſtification conſiſt?*

A. Our Juſtification doth conſiſt in two things. 1. In the ...don of our ſins. 2. In the acceptation of us as righteous.

Q. 2. *Who is the Author of our Juſtification?*

A. God is the Author of our Juſtification, whoſe act it is, ...om. 8. 33. *Who ſhal lay any thing to the charge of Gods Elect? ...it God that juſtifieth.*

Q. 3. *Doth God juſtifie us freely, or becauſe of ſome merit in ...ſelves?*

A. God doth juſtifie us by an act of free grace, Rom. 3. 24. *...eing juſtified freely by his grace*

Q. 4. *Through whoſe righteouſneſs is it that we are juſtified?*

A. We are juſtified through the righteouſneſs of Chriſt, ...om. 3. 25. *Being juſtified freely by his grace, through the re...emption which is in Chriſt.*

Q. 5. *How is the righteouſneſs of Chriſt made ours?*

A. The righteouſneſs of Chriſt is made ours by imputa...ion, Rom. 4. 6. *David deſcribeth the bleſſedneſs of the man, ...whom the Lord imputeth righteouſneſs without works.*

Q. 6. *What is it for the righteouſneſs of Chriſt to be imputed ...us?*

A. The righteouſneſs of Chriſt is imputed to us, when ...ought it be ſubjectively in Chriſt, or the righteouſneſs ...hich he wrought, yet by God it is accounted ours, as if we ...rought it our ſelves in our own perſons.

Q. 7. *What is that righteouſneſs of Chriſt which is imputed to ...for our juſtification?*

A. The righteouſneſs of Chriſt, which is imputed to us ...r our juſtification, is his whole obedience to the Law in our ...ead, and that both his paſſive obedience in all his ſufferings, ...pecially in his death, whereby we have the pardon of all ...r ſins. Eph. 1. 7 *In whom we have redemption through his blood, ...e forgiveneſs of ſins*: and his active obedience alſo, where...y we are accepted as righteous in Gods ſight Rom. 5. 19. *For ...s by one mans diſobedience, many were made ſinners: ſo by the ...edience of one ſhal many be made righteous.*

Q. 8. *Whereby do we receive and apply this righteouſneſs of ...Chriſt?*

A. We receive and apply this righteouſneſs of Chriſt by ...aith, Rom. 3. 22. *Even the righteouſneſs of God, which is by ...ith of Jeſus Chriſt unto all, and upon all that believe.*

Q. 9. Are we justified by Faith only, and not by works at l in part?

A. We are justified only by Faith, and neither in wh nor in part by works, Gal. 2. 16. *Knowing that a man is justified by the works of the Law, but by the Faith of Jesus Ch even we have believed in Jesus Christ, that we might be justi by the Faith of Christ.*

Q. 10. *How is it then said,* Jam 2. 24. *Ye see then how t by works a man is justified, and not by Faith only?*

A. 1. The Apostle *Paul* doth plainly & positively affir and by many Arguments prove justification by Faith witho works, in his Epistles to the *Romans* and to the *Galatia* and be sure the Apostle *James*, being inspired by the sa spirit in writing his Epistle, doth not really contradict t Doctrine. 2. The Apostle *James* doth not in this Chap treat of the justification of our Faith in the sight of God, of the justification of our Faith in the sight of men; a thus he doth assert that justification is by works. Vers. *I will show thee my Faith by my works.* Faith justifieth persons, but works justifie our Faith, and declare us to justified before men, who cannot see nor know our Faith b by our works.

Q. 11. *How do we prove that we are not justified by work*

A. 1. Because the whole World is guilty of sin, and th that are guilty of sin cannot have a perfect righteousnes works, and those that have not a perfect righteousnes, cann be justified in the sight of God. Thus the Apostle convince both *Jew* and *Gentile* of sin, in the first and second Chapt to the *Romans*, and this *that*, as chap. 3. 29. *Every mouth m be stopped, and the whole World may become guilty before G* and *therefore* inferreth, vers. 22. *By the deeds of the Law flesh living shal be justified.* 2. Because, if we were justifi by works, the reward would be of debt, and not of gra Rom. 4. 4 *Now to him that worketh is the reward reckoned of grace, but of debt.* But the reward is not of debt, but grace, and they that are justified, are not justified as righ eous, with a righteousnes of works, but as ungodly, v. *He justifieth the ungodly.* 3. Because *Abraham*, the Father the faithful, though he had a righteousnes of works; y works wrought in faith, yet he was not justified by works: and if he were justified without his works, so are oth

thers that are juſtified, juſtified without works, Rom. 4. 2. *For if Abraham were juſtified by works, he hath whereof to glory.* But *Abraham* had not whereof to glory before God, herefore he was not juſtified by works.

Q. 12. *How do you prove that we are juſtified by faith only?*

A. 1. It is poſitively aſſerted and concluded from ſeveral rguments by the Apoſtle, Rom. 3. 28. *Therefore we conclude hat a man is juſtified by faith, without the deeds of the Law.* . There being ſuch a thing as Juſtification, and Juſtification annot be by works, as hath been proved, and there being o other way of Juſtification but by faith, it muſt be by aith. 3. The righteouſneſs of Chriſt is perfect and ſufficient or our Juſtification; and by faith his righteouſneſs is reeived and made ours in the account of God; therefore we re juſtified by faith. 4. Juſtification by faith doth give God all the glory, and excludeth all boaſting in man; therefore it is by faith, Rom. 3. 27. *Where is boaſting then? It is excluded. By what Law? By the Law of works? Nay, but by the Law of faith.* 5. *Abraham* was juſtified by faith, and all others are juſtified the ſame way.

Q. 13. *How doth Faith juſtifie?*

A. Faith doth not juſtifie as a work in us, but as an Inſtrument which applyeth the perfect righteouſneſs of Chriſt without us, whereby we are juſtified.

Q. 14. *May we be juſtified by Faith in Chriſts righteouſneſs without us, although we have no righteouſneſs within us?*

A. We are juſtified only by Faith in Chriſts righteouſneſs without us, but this Juſtification is always accompanied with ſanctification, in which a righteouſneſs is wrought within us, without which our Juſtification cannot be true. By the ſame faith whereby our perſons are juſtified, our hearts alſo are purified, Acts 15. 9. *Purifying their hearts by Faith.*

34. Q. *What is adoption?*

A. Adoption is an act of Gods free grace, whereby we re received into the number, and have a right unto all the riviledges of the ſons of God.

Q. 1. *How many ways may we be ſaid to be the children of God?*

A. We are the children of God. 1. By Regeneration. . By Adoption, whereby we differ, 1. From Chriſt, who Gods Son by eternal generation. 2. From the Angels, ho are Gods ſons by creation.

Q. 2. *What is it for men to adopt children?*

A. Men adopt children when they take ſtrangers, or ſuch as are none of their own children, into their families, and account them their children, and accordingly do take care for them, as if they were their own.

Q. 3. *What is it for God to adopt children?*

A. God doth adopt children, when he taketh them which are ſtrangers, and by nature children of wrath, into his family and receiveth them into the number, and giveth them a right to all the priviledges of the ſons & daughters of God, Ephes. 2. 7. *And were by nature the children of wrath even as others.* Epheſ. 2. 19. *Now therefore ye are no more ſtrangers and foraigners, but fellow citizens with the Saints, and of the houſhold of God.* 2 Cor. 6. 18. *And I will be a Father unto you, and ye ſhal be my ſons and daughters, ſaith the Lord Almighty.*

Q. 4. *Is there any motive in any of the children of men, to induce God to adopt them, as there is in thoſe that are adopted by men?*

A. There is neither beauty, nor any lovely qualification, nor any thing in the leaſt to move and encline God to adopt any whom he doth adopt, but it is an act only of his free grace and love, 1 John 3. 1. *Behold, what manner of love is this the Father hath beſtowed on us, that we ſhould be called the ſons of God!*

Q. 5. *Are all the children of men the adopted children of God?*

A. No, Only ſuch perſons are adopted as do believe in Chriſt. John 1. 12. *As many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name.* Gal. 3. 36. *For ye are all the children of God by Faith in Jeſus Chriſt.*

Q. 6. *What are thoſe priviledges which the adopted children of God have a right unto?*

A. The priviledges which the adopted children of God have a right unto, are. 1. Gods fatherly protection of them from temporal and ſpiritual evils, Pſal. 121. 7. *The Lord ſhall defend them from all evill.* 2. Gods fatherly proviſion of all needful things, both for their ſoul and body. Pſalm 34. 10. *They that ſeek the Lord ſhal not want any good thing.* 3. Gods fatherly correction of them, Heb 12. 6. *For whom he loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth.* 4 Gods audience & return to their prayers, 1 John 5. 14. 15. *And this is the confidence which we have in him, that if we ask any thing according*

according to his will he heareth us; and if we know that he heareth us, whatever we ask, we know that we have the petitions we desired of him. 5. A sure title to the inheritance of the Kingdom of Heaven, Rom. 8. 17. *And if children, then heirs, heirs of God, and joynt-heirs with Christ.*

35. Q. *What is Sanctification?*

A. Sanctification is the work of Gods free grace, whereby we are renewed in the whole man, after the image of God, and are enabled more and more to dye unto sin, and to live unto righteousness.

Q. 1. *Wherein doth sanctification differ from justification and adoption?*

A. Sanctification doth differ from justification and adoption, in that. 1. Justification and adoption are acts of God without us: Sanctification is a work of God within us. 2. Justification and adoption do make only a relative change: Sanctification doth make in us a real change. 3. Justification and adoption are perfect at first: Sanctification is carried on by degrees unto perfection.

Q. 2. *Whose work is the work of sanctification?*

A. 1. Though we be the Subjects of sanctification; yet we are not the Authors and efficient causes of our sanctification; we can defile our selves, but we cannot cleanse and renew our selves. 2. Sanctification is the work of God, which is wrought by his Spirit. 2 *Thes.* 2. 13. 'God hath from the 'beginning chosen you to salvation, through sanctification 'of the Spirit.

Q. 3. *Is there no desert of the grace of Sanctification in any of the children of men before they are sanctified?*

A. No: for all the children of men are by nature wholly polluted with sin, and it is wholly of Gods free grace that any of them are sanctified.

Q. 4. *Wherein doth our sanctification consist?*

A. Our sanctification doth consist in our renovation after the image of God in knowledge, righteousness and holiness, *Col.* 3. 10. 'Put on the new man which is renewed in know-'ledge, after the image of him that created him, *Eph.* 2. 24. 'And that ye put on the new man, which after God is crea-'ted in righteousness and true holiness.

Q. 5. *What is the subject of our sanctification?*

A. The subject of our sanctification is our whole man,

understanding, will, conscience, memory, affections, which
all renewed and changed, in regard of their qualification
all the members of our body, which are changed, in rega
of their use, being made instruments of righteousness.

Q. 6. Wherein is our sanctification begun?

A. Our sanctification is begun in our regeneration a
effectual calling, wherein our minds are first enlightened,
our wills renewed, and the habits of all graces are infused

Q. 7. *How is our sanctification carried on?*

A. Our sanctification is carried on by degrees, as G
doth bless his providences, especially his ordinances, throug
them to communicate farther measures of his Spirit a
grace.

Q. 8. *Wherein is our sanctification perfected?*

A. Our sanctification is perfected in our glorificatio
when we shal be made perfectly free from sin, and fully co
formable unto the image of God.

Q. 9. *What are the parts of sanctification?*

A. There are two parts of sanctification. First, mortifi
tion, whereby we are enabled to die more and more unto si
Rom. 6. 11. *Reckon ye your selves to be dead indeed unto si*
Secondly, vivification, whereby we are enabled to live un
righteousness, Rom. 6. 13. *Yield your selves unto God, as th*
that are alive from the dead, and your members as instrume
of righteousness unto God

36 Q. *What are the benefits which in this life do accompa*
or flow from Justification, Adoption and Sanctification?

A. The benefits which in this life do accompany or flo
from Justification, Adoption and Sanctification, are assu
ance of Gods love, peace of conscience, joy in the Hol
Ghost, increase of grace, and perseverance therein to th
end.

Q. 1. *How many sorts of benefits are there which do belong t*
those which are justified, adopted and sanctified?

A. There are three sorts of benefits which do belong un
those which are justified, adopted and sanctified; namely
1. Benefits in this life. 2. Benefits at death. 3. Benefits a
their resurrection.

Q. 2. What are the benefits which belong to justified, Ado
ted and sanctified persons in this life?

A. The benefits which belong to justified persons in thi
life

life, are theſe five; 1. Aſſurance of Gods love. 2. Peace of conſcience. 3. Joy in the Holy Ghoſt. 4. Increaſe of grace. 5. Perſeverance in grace to the end, Rom. 5. 1. 2 5. *Being juſtified by Faith, we have peace with God through our Lord Jeſus Chriſt, by whom alſo we have acceſs by faith into this grace wherein we ſtand, and rejoyce in hope of the glory of God; and hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts, through the Holy Ghoſt which is given unto us.* Phil. 1. 6. *Being confident of this very thing, that he which hath begun a good work in you, will perform it untill the day of Jeſus Chriſt.*

Q. 3. *Which are the benefits that do accompany and flow from the ſight and ſenſe of juſtification, adoption and ſanctification?*

A The benefits which do accompany and flow from the ſight and ſenſe of juſtification, adoption and ſanctification, are aſſurance of Gods love, peace of conſcience, joy of the Holy Ghoſt.

Q. 4. *May not any unjuſtified and unſanctified perſons attain any of theſe benefits?*

A. Unjuſtified perſons may ſome of them have a preſumptuous confidence of Gods love, but not real aſſurance; they may have a carnal ſecurity, and falſe peace, but no true ſpiritual peace; they may have a carnal joy, or ungrounded ſpiritual joy, but no ſound ſpiritual and heavenly joy of the holy Ghoſt; theſe benefits are given only unto ſuch as are truly juſtified, adopted and ſanctified.

Q. 5. *Whence is it that all that are juſtified, adopted & ſanctified, do not attain theſe benefits?*

A. Becauſe all have not a ſight and ſenſe of their juſtification, adoption and ſanctification, but are under doubts, and therefore fear that God doth hate them, and not love them; therefore they have troubles of conſcience in ſtead of peace, and ſorrow in ſpirit, in ſtead of the joyes of the holy Ghoſt.

Q. 6. *How may a child of God get a ſure evidence of his juſtification and adoption?*

A. A child of God may get a ſure evidence of his juſtification and adoption by his ſanctification.

Q. 7. *What is a ſure evidence of Sanctification?*

A. A ſure evidence of ſanctification is increaſe of grace.

Q. 8. *What are the benefits which accompany and flow from the*

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the being of justification, adoption and sanctification?

A. The benefits which accompany and flow from the being of justification, adoption and sanctification, are increase of grace and perseverance therein to the end.

Q. 9. *Do all truly justified, adopted and sanctified Persons increase in grace.*

A 1. All truly justified, adopted and sanctified persons do not at all times actually increase in grace, for some of them may at some times be under declining and decays of grace. 2. They are always of a growing disposition, and desirous to grow in grace, and at some time or other they grow, & many times they do grow when they do not perceive themselves to grow, but fear that they decline.

Q. 10. *Do all truly justified, adopted and sanctified persons persevere in grace to the end?*

A. All truly justified, adopted and sanctified persons do persevere in grace to the end, and shal assuredly attain the heavenly inheritance.

Q. 11. *How do you prove this?*

A. 1. From Gods everlasting unchangeable love, and his faithfulness in his promises of perseverance, as well as of heaven which he hath made unto them. 2. From their union and relation to Christ, and his undertaking for them. 3. From the constant abode and in-dwelling of the Spirit of God in them. 4. From the nature of grace which is an abiding seed which can never be totally extirpated.

Q. 12. *May not any believer by falling into sin, fall from grace?*

A. Some believers may through the remainders of corruption in them, and the violence of Satans tempting in them, fall into sin foully, and so fall from some degrees and measures of grace; but they will never fall totally nor finally from grace. And when we see any to fall totally and finally from the profession which they formerly made, we may know that they were never that in sincerity, which they professed themselves to be, 1 John 2. 19. *They went out from us, but they were not of us: for if they had been of us, no doubt they would have continued with us; but they went out that they might be made manifest that they were not all of us.*

37. Q. *What benefits do believers receive from Christ at their death?*

A. The souls of believers are at their death made perfect in

in holineſs, and do immediatly paſs into glory; and their bodies being ſtill united to Chriſt, do reſt in their graves till the reſurrection.

Q. 1. *How manifold is the benefits of believers at their death?*

A. The benefit of believers at their death is twofold. 1. In regard of their ſouls. 2. In regard of their bodies.

Q. 2. *What is the benefit of believers at their death in regard of their ſouls?*

A. The ſouls of believers at their death: 1. Are made perfect in holineſs, Heb. 12. 23. *And to the ſpirits of juſt men made perfect.* 2. They do immediatly paſs into glory, Phil. 1. 23. *Having a deſire to depart, and to be with Chriſt.*

Q. 3. *Wherein doth conſiſt that perfect holineſs which the ſouls of believers ſhal have at their death?*

A. The perfect holineſs of believers ſouls at their death, doth conſiſt: 1. In their perfect freedom from the ſtain and pollution, from the being or any inclination unto ſin, Rev. 21. 27. *There ſhal in no wiſe enter into it any thing that defileth.* 2. In their perfect rectitude of ſoul, and full conformity unto the Image of Chriſt, Epheſ. 4. 13 *Till we all come in the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt.*

Q. 4. *What is that glory which the ſouls of believers at death do immediatly paſs into?*

A. The ſouls of believers at death, do immediatly paſs into: 1. A glorious place. 2. A glorious company. 3. A glorious ſtate.

Q. 5. *What is that glorious place which the ſouls of believers at death do immediatly paſs into?*

A. The glorious place which believers ſouls do immediatly paſs into, is their Fathers houſe in heaven, where there are manſions prepared for them by Chriſt, John 14. 2. *In my Fathers houſe are many manſions; If it were not ſo, I would have told you: I go to prepare a place for you.*

Q. 6 *What is the glorious company which the ſouls of believers do immediatly paſs into?*

A. The glorious company which the ſouls of believers do immediatly paſs into, is the company of God and Chriſt in his glory; as alſo the company of Angels and ſouls of other Saints in their glory, 2 *Cor.* 5 6. 7. 8. Therefore we are always confident, knowing that whilſt we are at home in

the

, the body, we are abſent from the Lord (for we walk
, faith, not by ſight;) we are confident, I ſay, and willin
, rather to be abſent from the body, and to be preſent wi
, the Lord. *Heb.* 12. 22. 23. 24. We are come to the heave
, ly *Jeruſalem*, to an innumerable company of Angels, to th
, general aſſembly, and to God the Judge of all, and t
, ſpirits of juſt men made perfect and to Jeſus Chriſt th
, Mediator of the new covenant.

Q. 7. *What is that glorious ſtate which the ſouls of believer at death do immediatly paſs into?*

A. The glorious ſtate of the ſouls of believers immediatly after their death, is a ſtate of bleſſed reſt, *Heb.* 4. 9. 'There , remaineth therefore a reſt to the people of God. *Rev.* 14. 13 , And I heard a voice from heaven, ſaying, Bleſſed are the , dead that die in the Lord from henceforth; yea ſaith the , Spirit, that they may reſt from their labors, and their , works follow them.

Q. 8. *What is the benefit of believers at their death, in regard of their bodies?*

A. 1. The bodies of believers at their death are ſtill united unto Chriſt: for though death doth for a while ſeparate their ſouls from their bodies, yet death cānot ſeparate Chriſt from either; but as when Chriſt died, his hypoſtatical or perſonal union ſtill remained, his divine nature being united both to his ſoul in heaven, and to his body in the tomb on earth: So when believers die, their myſtical union unto Chriſt ſtill remaineth, and Chriſt is united both unto their ſouls with him in glory, and to their bodies, which are his members, even when they are rotting in the grave, 1 Cor. 6. 15. *Know ye not that your bodies are the members of Chriſt?* 1 Theſſ. 4. 14. *Them alſo which ſleep in Jeſus, will God bring with him.* 2. The bodies of believers do reſt in their graves as in beds, until the reſurrection, Iſa. 57. 2. *He ſhal enter into peace, they ſhal reſt in their beds, each one walking in his uprightneſs.*

Q. 9. *What is that reſurrection here ſpoken of?*

A. The reſurrection here ſpoken of, is the laſt and general reſurrection of all the dead that have lived in all ages, from the beginning of the creation, which will be firſt of the righteous, and then of the wicked at the laſt day, John 5. 28. 29. *The hour is coming, in the which all that are in the graves*

ſhal

ſhal hear his voice and ſhal come forth, they that have done good unto the reſurrection of life, and they that have done evil, unto the reſurrection of damnation. 1 Theſſ. 4. 16. *The dead in Chriſt ſhal riſe firſt.*

Q. 10. *How do you prove that there ſhal be ſuch a general reſurrection?*

A. It may be undenyably proved from the power of God, and the revelation of the Word: If God be of infinit power, and therefore can raiſe all the dead; and infinitly true, and in his Word hath revealed that he will raiſe all the dead, then there ſhal be a general reſurrection: But God is infinitly powerful, and can raiſe all the dead; and infinitly true, and in his Word hath revealed that he will raiſe all the dead, therefore there ſhal be a general reſurrection. The ground of the *Sadduces* error, who denyed the reſurrection, was their ignorance in theſe two great foundations of this doctrine, namely the power of God and the Scripture, Mark 12. 24. *Do ye not therefore err, becauſe ye know not the Scripture, nor the power of God?*

Q. 11. *Shal the dead be raiſed with the ſame body which they had when alive before?*

A. The dead ſhal be raiſed with the ſame bodies, Job 19. 26. *And though after my skin worms deſtroy this body, yet in my fleſh ſhal I ſee God.*

Q. 12. *How do you prove that the dead ſhal be raiſed with the ſame body?*

A. Becauſe, if the dead were not raiſed with the ſame body, it could in no proper ſenſe be called a reſurrection, but a new creation. 2. Becauſe the firſt body was a inſtrument of righteouſneſs or ſin, and therefore ſhal ſhare in the reward or puniſhment.

Q. 13. *Will not the bodies when they are raiſed, differ from what they are now?*

A. The bodies which ſhal be raiſed, will not differ from what they are now, in regard of their ſubſtance & eſſence; but they will exceedingly differ, in regard of their qualities.

Q. 14. *Wherein do unbelievers differ from believers at their death?*

A. The bodies of unbelievers are at their death ſhut up in the priſon of the grave; and the ſouls of unbelievers are ſhut down in the priſon of hell, where they are filled with horror

horror and anguiſh in the company of Devils, and oth damned ſpirits, and there reſerved in chains of darkneſs till the judgement of the great day, 1 *Pet.* 3 19. 'By whi , alſo he went and preached unto the ſpirits in priſon, whi , ſometimes were diſobedient. 1 *Pet.* 2. 4 God ſpared n , the Angels that ſinned, but caſt them down to hell, a , delivered them into chains of darkneſs, to be reſerved u , to judgement.

38. Q. *What benefits do believers receive from Chriſt at th reſurrection?*

A. At the reſurrection, believers being raiſed up in glor ſhal be openly acknowledged and acquitted in the day Judgement, and made perfectly bleſſed in the full enjoy ment of GOD to all eternity.

Q. 1. *How many ways may the benefits which believers re ceive from Chriſt at the reſurrection, be conſidered?*

A. The benefits which believers receive from Chriſt a the reſurrection, may be conſidered in three reſpects. 1. I reſpect of their reſurrection it ſelf. 2. In reſpect of the d of Judgement after their reſurrection. 3. In reſpect o heaven after the day of Judgement

Q. 2. *What is the benefit of believers, in reſpect of the reſur rection it ſelf?*

A. The benefit of believers, in reſpect of their reſurre ction it ſelf, is, that they ſhal be raiſed in glory.

Q. 3. *What glory doth this refer unto?*

A. It doth refer unto the glory which ſhal be put upo the bodies of believers at their reſurrection, which were vile bodies, both whilſt they were purified in the grave, and whilſt alive before, as they were inſtruments of ſin, an ſubject to diſeaſes and death, Phil. 3. 13. *Who ſhal chang your vile body.*

Q. 4. *What is that glory which ſhal be put upon the bodies o believers at the reſurrection?*

A. The bodies of believers at the reſurrection, ſhal b made moſt healthful, ſtrong, ſpiritual, incorruptible, immor tal, moſt beautiful and glorious, like unto Chriſts moſt glo rious body, *Phil.* 3. 21. 'Who ſhal change our vile body , that it may be faſhioned like unto his glorious body, accord , ing to the working whereby he is able to ſubdue all thing , to himſelf. 1 *Cor.* 15. 42. 43. 44. 53. 54. So alſo is the

reſurrection

reſurrection from the dead; it is ſown in corruption, it is raiſed in incorruption: it is ſown in diſhonor, it is raiſed in glory: it is ſown in weakneſs, it is raiſed in power: it is ſown a natural body, it is raiſed a ſpiritual body. This corruptible muſt put on incorruption, and this mortal muſt put on immortality: ſo when this corruptible muſt have put on incorruption, and this mortal put on immortality, then ſhal be brought to paſs the ſaying that is written, Death is ſwallowed up in victory.

Q. 5. *What benefits ſhal believers have after their reſurrection at the day of Judgement?*

A. At the day of Judgement: Firſt, believers ſhal be gathered together from all the corners of the earth by the Angels, Matth. 24. 31. *And he ſhal ſend his Angels with a great ſound of a Trumpet, and they ſhal gather together the elect from the four winds, from one end of heaven to another.* Secondly, believers ſhal be all caught up together in the clouds, to meet the Lord JESUS, who will come down with a ſhout from heaven, 1 *Theſſ.* 4. 16. 17. 'For the Lord himſelf ſhal deſcend from heaven with a ſhout; with the voyce of the Arch-angel, and with the Trump of God. And the dead in CHRIST ſhal riſe firſt; then we which are alive, and remain, ſhal be caught up together with them in the clouds, to meet the Lord in the air. Thirdly, believers ſhal be placed on the right hand of Jeſus Chriſt, Matth. 25. 33. *And he ſhal ſet the ſheep on his right hand.* Fourthly, believers ſhal be openly acknowledged by Chriſt to be his, and acquitted from falſe aſperſions which have been caſt upon them, and from the real guilt of all ſins which have been committed by them, becauſe of their intereſt in CHRIST and his righteouſneſs, *Mat.* 10. 32. *Whoſoever ſhal confeſs me before men, him will I alſo confeſs before my Father which is in heaven,* Rom. 8. 33. 34. *Who ſhal lay any thing to the charge of GODS elect? It is GOD that juſtifieth: Who is he that condemneth? It is CHRIST that died.* Fifthly, believers ſhal be entertained and invited by CHRIST, to take poſſeſſion of the glorious inheritance prepared for them, Matth. 25. 24. *Then ſhal the King ſay to them on the right hand, Come, ye bleſſed of my Father, inherit the Kingdom prepared for you from the foundation of the world.* Sixthly, believers ſhal ſit with Chriſt as Aſſeſſors in judgement of the wicked angels,

and

and wicked men, 1 Cor. 6. 2. 3. *Do ye not know that the Saints shal judge the world? Know ye not that we shal judge Angels?*

Q. 6. *What benefits shal believers receive after the day of judgement in heaven?*

A. Believers in heaven shal be made perfectly blessed in their full enjoyment of God, to all eternity.

Q. 7. *Wherein will consist the perfect blessedness of believers in heaven?*

A. The perfect blessedness of believers in heaven, will consist: 1. In their perfect immunity, or freedom from all evil, and that both of sin and misery, *Eph.* 5. 27. 'That he, might present it to himself a glorious Church, not having, spot or wrinkle, or any such thing; but that it should be holy, and without blemish. *Rev.* 21. 4. And God shal wipe away, all tears from their eyes; and there shal be no more death, neither sorrow nor crying, neither shal there be any more pain. 2. In their full enjoyment of God the chiefest good.

Q. 8. *What doth the full enjoyment of GOD in heaven imply?*

A. The full enjoyment of GOD which believers shal have in heaven, doth imply. First, that they shal have the glorious presence of GOD with them, Rev. 21. 3. *Behold the tabernacle of God is with men, and he will dwel with them.* Secondly, that they shal have the immediat and beatifical vision of his face, Rev. 22. 4. *And they shal see his face, and his Name shal be in their fore-heads.* 1 Cor. 13. 12. *For now we see through a glass darkly, but then face to face.* 1 John 3. 2. *We shal see him as he is* Thirdly, that they shal have both a full perswasion and sense of GODS love unto them, and perfect love in their hearts towards him, which doth necessarily result, or arise from the vision of God in heaven. Fourthly, that they shal have fulness and exceeding joy, Psal. 16. 11. *In thy presence there is fulness of joy.* Jude 1. 24. *Now to him that is able to present you faultless before the presence of his glory with exceeding joy.*

Q. 9. *What is it that will sweeten the happiness of heaven to the full enjoyment of God there?*

A. That which will sweeten the happiness of believers in their full enjoyment of God in heaven, will be the eternity hereof; that it will be without any interruption, and without any end, 1 Thess. 4. 17. *And so shal we ever be with the Lord.*

Q. 10.

Q. 10. *Wherein will differ the condition of unbelievers, and all the wicked, from that of believers at the last day?*

A. The condition of unbelievers, and all the wicked world, will be miserable beyond expression at the last day of judgement: for,

1. Their bodies shal arise and come forth like prisoners out of their graves; and whatsoever strength and immortality shal be put upon them, will be only to make them capable of eternal torments and misery.

Secondly, they shal with horror and dreadful shreekings see Christ come in flaming fire, to take vengeance upon them, *Rev.* 1.7. 'Behold he cometh in the clouds, and every eye shal see him, and they also which pierced him; and all kindreds of the earth shal wail because of him. 2 *Thess.* 1.7.8. The Lord Jesus shal be revealed from heaven with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and obey not the Gospel.

Thirdly, they shal stand before the throne and Judgement seat of Christ, where the books will be opened, wherein all their sins are recorded, according to which they shal be judged and sentenced to everlasting punishment, *Rev.* 20. 11. 12. 'And I saw a great white Throne, and him that sate on it, from whose face the earth and the heavens fled away, and there was no place found for them. And I saw the dead, small and great stand before God; and the books were opened: and the dead were judged out of those things which were written in the books according to their works. *Matth.* 25.41. Then shal he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels. Fourthly, they shal then be driven away from the presence of the Lord into hell where they shal be punished with extremity of anguish, and torment in soul and body, without any alleviation or intermission unto all eternity, *Mat.* 25.46. 'And these shal go away into everlasting punishment. *Rom.* 2.8.9. Indignation and wrath, tribulation and anguish (*shal be*) upon every soul of man that doth evil, of the *Jew* first, and also of the *Gentile. Rev.* 14.11. And the smoak of their torment ascendeth up for ever and ever, and they have no rest day nor night.

39. Q. *What is the duty that God requireth of man?*

A. The duty which God requireth of man, is obedience to his revealed will.

Q. 1. *Upon what account is obedience unto God, the duty of man?*

A. Obedience unto God is the duty of man, becaus God is his Creator, and benefactor, and ſupream Soverai Lord and King.

Q. 2. *Is there any other Lord over the conſcience who can require obedience of men for their own ſake chiefly beſides God?*

A. God is the only Lord of the conſcience; and though we are to obey Magiſtrats, and Parents, and Maſters, yet we are chiefly to do this, becauſe God requireth us ſo to do and if they command us to do any thing which God doth forbid, we are to refuſe obedience, being to obey God rather then any man in the world, Acts 4. 19. *Whether it be right in the ſight of God to hearken unto you rather then unto God, judge ye.*

Q. 3. *What rule hath God given us, according to which our whole obedience muſt be guided?*

A. The only rule which God hath given us, according to which our whole obedience unto him muſt be guided, is his revealed will.

Q. 4. *Hath God any other will then that which he hath revealed?*

A. God hath a ſecret will of his Counſel concerning all things which come to paſs, and this cannot be known as to moſt things before hand, and therefore is no rule for obedience.

Q. 5. *What is the difference between Gods ſecret will, and Gods revealed will?*

A. Gods ſecret will is concerning all things that are done, and ſhal be done, and doth extend even unto ſinful actions, which he doth will to permit and determine, and direct beyond mans will and intention, to his own glory. But Gods revealed will is concerning thoſe things which may, & ought to be done, and doth extend only unto thoſe things which are duty, and which in themſelves do tend unto Gods glory, and this revealed will is the rule of mans obedience.

Q. 6. *Where is the revealed will of God to be found?*

A. The revealed will of God is to be found in the Scripture, where the whole duty of man to God is made known Mic. 6. 8. *He hath ſhewed thee, O man! what is good: and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God.*

40. Q. *What did God at firſt reveal unto man for the rule of his obedience?*

A. The rule which God at firſt revealed to man for his obedience, was the Moral Law.

Q. 1. *Are there any other laws which God hath given unto men?*

A. The Lord give other poſitive Laws to the people of the *Jews*, which they were bound to yeeld obedience unto, ſuch as the Ceremonial Law; but thoſe Laws were not intended as a ſtanding rule of obedience for all Nations in all ages, and therefore were after a time abrogated or diſanulled, and the not yeelding obedience to them by us at this time, is no ſin.

Q. 2. *Doth the Moral Law continue to be a rule of obedience in the days of the Goſpel?*

A. As the Moral Law was at firſt revealed that it might be a rule of mans obedience; ſo it doth continue ſo to be unto all men in every Nation unto the end of the world.

Q. 3. *How can the Moral Law be a rule of obedience unto the heathen and infidel world, who are without the light of the Scriptures to make it known unto them?*

A. Though without light of the Scriptures there cannot be ſo clear a diſcovery of the moral Law, yet by the light of nature it is made known unto all Nations in ſome meaſure, ſufficient to leave the very Heathen without excuſe for their diſobedience, Rom. 2. 14. 15. *For when the Gentiles which have not the Law, do by nature the things contained in the Law, theſe having not the Law are a Law unto themſelves: which ſhew the work of the Law written in their hearts.*

Q. 4 *Can any man attain life by obedience unto the moral Law?*

A. If any man could yield perfect obedience unto the moral Law, he might attain life thereby; but all being guilty of ſin, perfect obedience is impoſſible, and life thereby is unattainable; therefore the Law was not given unto man after his fall, that it might give life. Galat. 3. 11. *The Law is not of faith; but the man that doth them ſhal live in them.* Rom. 3. 9. *Now we know that what things ſoever the Law ſaith, it ſaith unto them who are under the Law, that every mouth may be ſtopped and all the World may become guilty before God,* Gal. 3. 21. 22. *If there had been a Law given which could have given life, verily righteouſneſs ſhould have been by the Law; but the Scripture hath concluded all under ſin.*

Q. 5. *Wherefore then was the Law given, when righteouſneſs and life was not attainable thereby?*

A. The Law was given to be a Schoolmaſter to bring men unto Chriſt, that they might attain life by faith in him, Gal. 3. 24. *Wherefore the Law was our Schoolmaſter to bring us unto Chriſt, that we might be juſtified by faith.*

Q. 6. *How doth the Law bring men unto Chriſt?*

A. The Law bringeth unto Chriſt, 1. By convincing men of ſin, the prohibitions of the Law convinceth them of their ſins of commiſſion, the injunctions of the Law convinceth them of their ſins of omiſſion, Rom. 3. 20. *For by the Law is the knowledge of ſin.* 2. By diſcovering unto men the curſe of God, which is due to them for ſin, which all guilty ſinners do lye under, Gal. 3. 10. *Curſed is every one that continueth not in all things which are written in the Book of the Law, to do them.* 3. By awakening the conſciences of the guilty, begetting bondage and fear in them; the ſpirit working with the Law, as a ſpirit of bondage, doth ſhew them their danger of future wrath, becauſe of their diſobedience, Gal. 4. 24. *They are the two Covenants, the one from Mount Sinai, which gendereth to bondage.* And thus men are brought unto a ſight of their need of Chriſt, and his perfect righteouſneſs, without which there can be no life and ſalvation.

Q. 7. *When men are brought, and by faith joyned unto Chriſt, doth the moral Law ceaſe to be of any farther uſe unto them?*

A. Though believers, through their intereſt in Chriſt, are delivered from the curſe and condemnation, the rigour and irritation of the moral Law, which, whilſt out of Chriſt they were under; yet the moral Law is ſtill of ſingular uſe unto believers, to provoke them unto thankfulneſs for Chriſt, who hath fulfilled the Law in their ſtead; and to be a rule according to which they ought to endeavour as much as may be, to order their hearts and lives, however in this life perfection of obedience thereunto is unattainable, Rom. 7. 7. *But now we are delivered from the Law, that being dead wherein we were held.* verſ. 12. *The Law is holy, and the commandment is holy, juſt and good.* Tit. 2. 11. 12. *The grace of God that bringeth ſalvation, hath appeared unto all men; teaching us that denying ungodlineſs and wordly luſts, we ſhould live ſoberly, righteouſly and godly in this preſent World.*

41. Q. *Where is the moral Law ſummarily comprehended?*

A.

A. The moral Law is ſummarily comprehended in the ten Commandments.

Q. 1. *What is it for the moral Law to be ſummarily comprehended in the ten Commandments?*

A. The moral Law is ſummarily comprehended in the ten Commandments, in that the ſum and chief heads of the Law are therein contained.

Q. 2. *Is there then any thing included, as commanded or forbidden, in the moral Law, then what is expreſſed in the ten Commandments?*

A. The moral Law being Spiritual, and very large, doth reach both the whole inward man, and all the outward converſation, and therefore the ten general heads in the Commandments do include many particular members and branches. 1. Whatever ſin is forbidden in any one precept, the contrary duty is commanded; and all ſins of the ſame kind alſo are forbidden; and not only the outward act, together with the words and geſtures tending thereunto, but alſo all the inward affections to ſin, together with all cauſes, means, occaſions, appearances, and whatever may be a provocation unto it, either in our ſelves or others, *Matth.* 5. 21. 22. 27. 28. 'Ye have heard that it was ſaid by them of old ,times, Thou ſhalt not kill, & whoſoever ſhal kil ſhall be in ,danger of the judgements. But I ſay unto you, that whoſo-,ever is angry with his brother without a cauſe, ſhal be in ,danger of the judgement; and whoſoever ſhal ſay unto his ,brother, Racha, ſhal be in danger of the counſel; but whoſo-,ever ſhal ſay unto his brother, thou fool, ſhal be in danger of ,hell-fire. Ye have heard that it hath been ſaid by them of ,old time, Thou ſhalt not commit adultery: But I ſay unto ,you, That whoſoever looketh on a woman to luſt after her, ,hath committed adultery with her already in his heart. 2. Whatever duty is commanded, the contrary is forbidden; and all duties of the ſame kind are included, together with all ſuitable affections thereunto, as alſo the uſing all means appointed for help, quickning, and furtherance therein; and our endeavors in our places to help, and further others in their obedience.

42. *Q. What is the ſum of the ten Commandments?*

A. The ſum of the ten Commandments is, to love the Lord our God with all our heart, with all our ſoul, with all

our ſtrength, and with all our mind, and our neighbor as our ſelves.

Q. 1 *In how many Tables were the ten Commandments at firſt written?*

A. The ten Commandments were at firſt written by God himſelf in the Mount, and given unto *Moſes* in two Tables of ſtone, *Deut.* 10. 1 2. 4. 'At that time the Lord ſaid unto me, Hew thee two Tables of ſtone, like unto the firſt, and come up unto me in the Mount, and I will write on the Tables the words which were in the firſt Tables which thou brakeſt. And he wrote on the Tables according to the firſt writing, the ten Commandments.

Q. 2 *What is the comprehenſive duty of the ten Commandments written in theſe Tables?*

A. The comprehenſive duty of the ten Commandments is Love.

Q. 3. *What is the ſum of the firſt Table of the Law?*

A. The ſum of the firſt Table of the Law, which hath a more immediate reference unto God, is to love the Lord our God with all our heart, and with all our ſoul, and with all our ſtrength, and with all our mind, *Mark* 12. 30. 'And thou ſhalt love the Lord thy God with all thine heart, and with all thy ſoul, & with all thy mind, and with all thy ſtrength, this is the firſt Commandment.

Q. 4. *What is it to love the Lord with all the heart, and with all the ſoul, and with all the mind, and with all the ſtrength?*

A. To love the Lord with all the heart, and with all the ſoul, and with all the mind, and with all the ſtrength, doth imply the ſupremacy, ardency, and activity of our love, whereby we chooſe the Lord, cleave to him, and delight in him as our chief good, and employ all the faculties and powers of ſoul and body in obedience out of love.

Q. 5. *What is the ſum of the ſecond Table of the Law?*

A. The ſum of the ſecond Table of the Law, which hath a reference unto men, is to love our neighbor as our ſelves. Mark 12. 31. *The ſecond is like, namely this, Thou ſhalt love thy neighbor as thy ſelf.*

Q. 6. *Who is our neighbor?*

A. Every man is our neighbor, and therefore we are bound to bear a general affection unto all.

Q. 7. *What is it to love our neighbor as our ſelves?*

A. It

A. To love our neighbour as our ſelves, is to love our neighbour with the ſame truth and conſtancy of love, as we do our ſelves.

43. Q. *What is the Preface to the ten Commandments?*

A. The Preface to the ten Commandments is in theſe words: I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the houſe of bondage.

44. Q. *What doth the Preface to the ten Commandments teach us?*

A. The Preface to the ten Commandments teacheth us, that becauſe God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his Commandments.

Q. 1. *How many reaſons or arguments are there in the Preface, to oblige and perſwade us to keep all Gods Commandments?*

A. There are in the Preface three Reaſons, or Arguments, to oblige & perſwade us to keep all Gods Commandments, 1. Becauſe God is the Lord: *I am the Lord.* 2. Becauſe God is our God: *I am the Lord thy God.* 3. Becauſe God is our Redeemer, *which brought thee out of the Land of Egypt, out of the houſe of bondage.*

Q. 2. *How can God be ſaid to bring his people out of the land of Egypt, out of the houſe of bondage now?*

A. As God brought his people of old out of the earthly Egypt, and the bondage of men; ſo he doth now bring his people out of ſpiritual Egypt, and the bondage they are in unto the Devil and their own luſts.

Q. 3. *How are we bound and obliged to keep Gods Commandments, as he is the Lord?*

A. We are bound and obliged to keep Gods Commandments, as he is the Lord; becauſe he is the Lord, he is our Creator and ſupream Soveraign, and we owe to him all obedience, as we are his creatures and ſubjects, Pſalm 100. 2. 3. *Serve the Lord with gladneſs, know that he made us, and not we our ſelves.* Jer. 10. 7. *Who would not fear thee, O King of Nations? for unto thee it appertaineth.*

Q. 4. *How are we bound and obliged to keep Gods Commandments as he is our God?*

A. We are bound and obliged to keep Gods Commandments, as he is our God, becauſe as our God he hath taken us into Covenant, and brought us into a ſpecial relation to himſelf, and hereby laid a greater obligation upon us to do him

ſervice, Deut. 11. 1. *Thou ſhalt love the Lord thy God, and keep his charge, and his ſtatutes, and his judgements, and his Commandments alway.*

Q. 5. *How are we bound and obliged to keep Gods Commandments, as he is our Redeemer?*

A. We are bound and obliged to keep Gods Commandments, as he is our Redeemer, becauſe God hath redeemed us for this end, that being free from the ſlavery of ſin and Satan, we might be encouraged and enabled to yield obedience unto him, 1 Cor. 6. 19. 20. *Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your ſpirits which are Gods.* Luke 1. 74. 75. *That we being delivered out of the hands of our enemies, might ſerve him without fear, in holineſs and righteouſneſs before him all the days of our lives.*

45. *Q. What is the firſt Commandment?*

A. The firſt Commandment is, Thou ſhalt have none other Gods before me.

46. *Q. What is required in the firſt Commandment?*

A. The firſt Commandment requireth us to know and acknowledge God to be the only true God, and our God, and to worſhip and glorifie him accordingly.

Q. 1. *How many duties are there chiefly required in the firſt Commandment?*

A. There are three duties chiefly required in the firſt Commandment. 1. To know God, 1 Chron. 28. 6. *And thou Solomon my ſon, know thou the God of thy Fathers.* 2. To acknowledge God, Deut. 26. 17. *Thou haſt avouched the Lord this day to be thy God.* 3. To worſhip and glorify God, Mat. 4. 10. *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.*

Q. 2. *What are we bound to know concerning God?*

A. We are bound to know. 1. That God is, or that there is a God 2. What God is in all thoſe glorious attributes and perfections, whereby he hath made himſelf known.

Q. 3. *How ought we to acknowledge God?*

A. 1. We ought to acknowledge God to be the only true God, 1 Cor. 8. 6. *Unto us there is but one God.* 2. We ought to take, and own God for our God, Pſalm 48. 14. *This God is our God.*

Q. 4. *How ought we to worſhip and glorifie God?*

A. We

A. We ought to worſhip and glorifie God, as the only right object of Divine worſhip and honor. 1. In our minds, by thinking, meditating, remembring, and highly eſteeming of him; ‘ *Mal.* 3. 16. A Book of remembrance was written before him, for them that thought on his name. *Pſalm* 93. 6. When I remember thee on my bed, and meditate on thee in the night watches, *Pſalm* 71. 19. O God, who is like unto thee? 2. In our wills, by chooſing him for our chief good, and devouting our ſelves to his ſervice, Joſh. 24. 22. *Ye have choſen the Lord to ſerve him.* 3. In our hearts, by loving him, deſiring him, fearing him, believing and truſting in him, grieving for our ſins againſt him, hoping in him, delighting and rejoycing in him, ‘ *Deut.* 10. 12. And now Iſrael, what doth the Lord require of thee, but to fear the Lord thy God, and to love him? &c. *Iſai.* 26. 8. The deſire of our ſoul is to thy Name, *Exod.* 14. 31. And the people believed the Lord, and his ſervant *Moſes Iſai.* 26. 4. Truſt ye in the Lord for ever. *Pſal.* 31. 18. I will be ſorry for my ſin. *Pſal.* 130. 7. Let Iſrael hope in the Lord. *Pſal.* 37. 4. Delight thy ſelf in the Lord. 4. In our lips, by calling upon him, and ſpeaking well of his name, ‘ *Phil.* 4. 6. In every thing by prayer and ſupplication, with thankſgiving, let your requeſts be made known unto God. *Pſal.* 145. 1. My mouth ſhal ſpeak the praiſe of the Lord. 5. In our lives, by yielding all obedience unto him, being zealous for his glory, careful to pleaſe him, fearful of offending him, and by walking humbly before him, ‘ *Jer.* 7. 23. This thing I commanded them, obey my voice, and walk ye in all the ways that I commanded, *Joh.* 2. 17. The zeal of thy houſe hath eaten me up. *Col.* 1. 10. Walk worthy of the Lord unto all pleaſing. *Gen.* 39. 9. How can I do this great wickedneſs, and ſin againſt God? *Mic.* 6. 8. Walk humbly with thy God.

47. *Q. What is forbidden in the firſt Commandment?*

A. The firſt Commandment forbiddeth the denying, or not worſhipping and glorifying the true God, as God, and our God, and the giving that worſhip and glory to any other, which is due to him alone.

Q. 1. *What are the chief ſins forbidden in the firſt Commandment?*

A. The chief ſins forbidden in the firſt Commandment,

are. 1. Atheiſm. 2. Prophaneſs. 4. Idolatery.

Q. 2. *What is Atheiſm?*

A. Atheiſm is the denying, or not having a God, Pſa. 14. 1. *The fool hath ſaid in his heart there is no God.* Eph. 2. 12. *At that time ye were without Chriſt, having no hope, and without God in the World.*

Q. 3 *What is the prophaneſs in this Commandment forbidden?*

A. The prophaneſs forbidden in this Commandment, is the not worſhipping and glorifying the true God, as God, and our God.

Q. 4. *Wherein doth this prophaneſs, in regard of Gods worſhip and honor, appear?*

A. Prophaneſs, in regard of Gods worſhip and honour, doth appear, 1. When perſons do not know God, or have miſapprehenſions of him, Jer 4. 22. *My people is fooliſh, they have not known me* Pſalm 50 21. *Thou thoughteſt I was altogether ſuch a one as thy ſelf.* 2. When Perſons are forgetful of God, Jer. 2. 32. *My people have forgotten me days without number.* 3. When Perſons hate God, or love themſelves, or any thing elſe more then God, deſire creatures more then God, truſt in arms of fleſh more then God, delight in objects of ſenſe more then God, when perſons ſet any affection upon any thing in the World more then God, & take off the heart, in whole, or in part from God, Rom. 8. 7. *The carnal mind is enmity againſt God.* 1 John 2. 15. *Love not the World, nor the things in the World; if any man love the World, the love of the Father is not in him.* Col. 3. 2. *Set your affections on things above, not on things on earth.* 4. When perſons omit or neglect to give that worſhip and glory which is due unto God, either with the inward, or outward man, Iſai. 43. 22. *But thou haſt not called upon me, O Jacob,* &c.

Q. 5. *What is that Idolatry which is forbidden in this firſt Commandment?*

A. The Idolatry which is forbidden in the firſt Commandment, is the giving that worſhip and glory unto any other, which is due unto God alone, Rom. 1. 25. *Who changed the truth of God into a ly, and worſhipped and ſerved the creature more then the Creator, who is bleſſed for ever.*

Q. 6. *How many ways may perſons be guilty of the Idolatry forbidden in this Commandment?*

A. Perſons may be guilty of the Idolatry forbidden in this Comman-

Commandment. 1. By having and worſhipping other Gods beſides the true God, with the outward man; as when perſons worſhip the Heatheniſh gods, or Angels, or Saints. 2. By giving that honor and reſpect to any thing in the World, which is due only unto God with the inward man, which is Heart-Idolatry, Coloſ. 3. 5. *And covetouſneſs which is Idolatry.*

48. Q. *What are we eſpecially taught by theſe words, Before me?*

A. Theſe words (before me) in the firſt Commandment teach us, that God, who ſeeth all things, taketh notice of, and is much diſpleaſed with the ſin of having any other God.

Q. 1. *How doth it appear that God ſeeth all things?*

A. It doth appear that God ſeeth all things, becauſe God is every where preſent, and is infinite in underſtanding, Jer. 23 24. *Can a man hide himſelf in ſecret places, and I ſhal not ſee him, ſaith the Lord? Do not I fill both Heaven and Earth?* Pſal. 147. 5. *His underſtanding is infinite.*

Q. 2. *Why doth God take ſuch notice of, and is ſo diſpleaſed with the ſin of having any other God?*

A. Becauſe the ſin of having any other God, is a great affront unto the Holy and jealous eye of God, who will not give his glory to another, Pſal. 44. 20. 21. *If we have ſtretched out our hands unto a ſtrange God, ſhal not God ſearch this out?* Iſai. 42. 8. *I am the Lord, that is my name, and my glory will I not give to another, neither my praiſe to graven Images.*

49. Q. *What is the ſecond Commandment?*

A. The ſecond Commandment is, Thou ſhalt not make unto thee any graven Image, or the likeneſs of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth; thou ſhalt not bow down thy ſelf nor ſerve them; for I the Lord thy God am a jealous God, viſiting the iniquities of the Fathers upon the Children unto the third and fourth generation, of them that hate me, and ſhewing mercy unto thouſands of them that love me and keep my Commandments.

50. Q. *What is required in the ſecond Commandment?*

A. The ſecond Commandment requireth the receiving, obſerving, and keeping pure, and entire all ſuch religious worſhip, and Ordinances as God hath appointed in his Word.

Q. 1. *How doth the worſhip required in this ſecond Commandment differ from the worſhip required in the firſt Commandment?*

A. The worſhip required in the firſt Commandment, hath a reſpect unto the object of worſhip, whereby we are bound to worſhip the true God, and none elſe: The worſhip required in the ſecond Commandment hath a reſpect unto the means of worſhip, whereby we are bound to worſhip God according to the way and means of his own appointment, and no other.

Q. 2. *What is the way and means which God hath appointed for his worſhip?*

A. The only way and means which God hath appointed for his worſhip; is his Ordinances which he hath preſcribed in his Word.

Q. 3. *What are the Ordinances which God hath appointed in his Word to be the means of worſhip, & to be obſerved by his People?*

A. The Ordinances which God hath appointed in his Word, to be the means of his worſhip, and to be obſerved by his People, are. 1. Prayer unto God with thankſgiving, and that publickly in aſſemblies, privately in families; and ſecretly in cloſets, ' *Phil.* 4. 6. Be careful for nothing, but in every thing by Prayer and Supplication, with thankſgiving, let your requeſts be made known to God. *Eph.* 5. 20. Giving thanks always for all things unto God, and the Father, in the Name of our Lord Jeſus Chriſt. *Luke* 1. 10. And the whole multitude of people were praying. *Jer.* 10. 25. Pour out thy fury upon the Families which call not on thy Name. *Matth.* 6. 6. But thou when thou prayeſt, enter into thy Cloſet, and when thou haſt ſhut thy door, pray to thy Father which is in ſecret, and thy Father which ſeeth in ſecret ſhal reward thee openly. 2. Reading and ſearching the Scriptures. *Acts* 15. 21. For *Moſes* is read in the Synagogues every Sabbath day. *John* 5. 39. Search the Scriptures, for in them ye think ye have eternal life, and they are they which teſtifie of me. 3. Preaching and hearing of the Word. 2 *Tim.* 4. 2. Preach the Word, be inſtant in ſeaſon, out of ſeaſon, reprove, rebuke, exhort with all long-ſuffering and Doctrine. *Iſai.* 55. 3. Hear and your Soul ſhal live. 4. Singing of Pſalms, *Pſal.* 149. 1. Praiſe ye the Lord, ſing unto the Lord a new Song, and his praiſe in the Congregation of Saints. *Jam.* 5, 13. Is any mer-

let him ſing Pſalms. 5. Adminiſtration and receiving the ſacraments, both of Baptiſm, and the Lords Supper, *Matth.* 28. 19. 'Go therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt. 1 *Cor.* 11. 23. 24. 25. For I have received of the Lord, that which alſo I delivered unto you, that the Lord Jeſus the ſame night wherein he was betrayed, took bread, and when he had given thanks, he brake it, and ſaid, Take, eat, This is my Body, which is broken for you, this do in remembrance of me: after the ſame manner alſo he took the Cup when he had ſupped, ſaying, This Cup is the New Teſtament in my blood, This do as often as ye drink it in remembrance of me. 6. Faſting: *Luke* 5. 35. But the days will come when the Bridegroom ſhal be taken away from them, and then ſhal they faſt in thoſe days. 7. Inſtructing of Children and Houſhold in the Laws and ways of the Lord, *Gen.* 16. 19. 'For I know him that he will command his Children, and his Houſhold after him, and they ſhal keep the way of the Lord. *Deut.* 6. 6. 7. And theſe words which I command thee this day ſhal be in thine heart, and thou ſhalt teach them diligently unto thy Children. *Eph.* 6. 4. And ye Fathers, provoke not your Children unto wrath, but bring them up in the nurture and admonition of the Lord. 8. Conference and diſcourſe of the things of God. *Mal.* 3. 16. 'They that feared the Lord, ſpake often one to another, and the Lord hearkned and heard it. *Deut.* 6. 7. Thou ſhalt talk of them when thou ſitteſt in thine houſe, and when thou lyeſt down, and when thou riſeſt up. 9. Meditation, *Pſal.* 77. 12. I will meditate of all thy works. 1 *Tim.* 4. 15. Meditate on theſe things, give thy ſelf wholly to them, that thy profiting may appear unto all. 10. Vows to the Lord, *Pſal.* 76. 11. Vow and pay unto the Lord. 11. Swearing by the Name of the Lord when lawfully called, *Deut.* 6. 13. 'Thou ſhalt fear the Lord thy God and ſerve him, and ſwear by his Name. 12. Exerciſe of Church diſcipline, Mat. 18. 15. 16. 17. *If thy Brother treſpaſs againſt thee, go and tell him of his fault between him and thee alone; if he will not hear thee, then take with thee one or two more, and if he neglect to hear them, tell it unto the Church: But if he neglect to hear the Church, let him be unto thee as an heathen man and Publican.*

Q. 4. *What doth God require in the second Commandment, in reference to his Ordinances and means of worship?*

A. God in the second Commandment, doth require in reference to his Ordinances and means of worship. 1. The receiving of them. 2. Observing of them. 3. The keeping of them pure and entire.

Q. 5. *What is it to receive Gods Ordinances?*

A. The receiving of Gods Ordinances, implieth an approving of them with the mind, and embracement of them with the will.

Q. 6. *What is it to observe Gods Ordinances?*

A. The observing Gods Ordinances implieth a doing what is required in them, a making use of them, and attending upon God in them.

Q. 7. *What is it to keep pure and entire Gods Ordinances?*

A. The keeping pure and entire Gods Ordinances implieth, a doing what in us lieth, to preserve the Ordinances from corruption, not suffering any thing to be added to them, or taken away from them, Deut. 12. 32. *What thing soever I command you, observe to do it, thou shalt not add thereto, nor diminish from it.*

Q. 8. *How doth it appear that the receiving, observing, and keeping pure and entire all such Religious worship and Ordinances as God hath appointed, is required in the second Commandment, when it doth only forbid thou shalt not make to thy self any graven Image? &c.*

A. Gods forbidding the making any graven Image, and worshipping it, doth clearly imply; 1. That God must be worshipped by some means. 2. That it is a sin to worship God by graven Images. 3. That by consequence, it is a sin to worship God by the means which he hath not appointed. 4. That therefore it is a duty to worship God by the means which he hath appointed, which being his Ordinances, they must be received, observed, and kept pure and entire.

51. Q. *What is forbidden in the second Commandment?*

A. The second Commandment forbiddeth the worshipping of God by Images, or any other way not appointed in his Word.

Q. 1. *What is the first great sin forbidden in the second Commandment?*

A. The first great sin forbidden in the second Commandment, is the sin of idolatry.

Q.

Q. 2. *How doth the idolatry forbidden in the firſt Commandment differ from the idolatry forbidden in the ſecond Commandment?*

A. The idolatry forbidden in the firſt Commandment, hath a reſpect unto the object, when we give that worſhip & honor which is due only to God, unto another: The idolatry forbidden in the ſecond Commandment, hath a reſpect unto the means when we worſhip God by images.

Q. 3. *How many ways may Perſons be guilty of idolatry in their worſhipping of God by images?*

A. Perſons are guilty of idolatry, in worſhipping of God by images. 1. When they worſhip feigned and falſe Gods (apprehending them to be true) by images and repreſentations; ſuch was the Heathens idolatry in worſhipping *Jupiter*, *Juno*, *Apollo*, *Diana*, and other feigned gods and goddeſſes, by their images in their idolatrous Temple. 2. When they worſhip the true God, in, or by any image or repreſentation of him, whether it be by any thing in Heaven or the Earth, or the Waters, as in the Commandment; *Thou ſhalt not make to thy ſelf any graven images, or the likeneſs of any thing that is in Heaven above, or Earth beneath, or Water under the Earth; thou ſhalt not bow down to them, and ſerve them.* Deut. 4. 15. 16. *Take ye heed therefore to your ſelves, for ye ſaw no manner of ſimilitude, in the day that the* Lord *ſpake unto you in Horeb, leſt ye corrupt your ſelves, and make you a graven image.* Exod. 32. 8. *They have made them a molten Calf, and have worſhipped it, and ſacrificed thereunto, and ſaid, Theſe be thy Gods; O Iſrael which brought thee up out of the Land of Egypt.* 3. When they have in their worſhip carnal imaginations, & repreſentations of God in their minds; as if he were an old man ſitting in Heaven, or the like.

Q. 4. *Why may we not make uſe of images for a help in our worſhip of God?*

A. No. 1. Becauſe God hath abſolutely forbidden it. 2. Becauſe Images are not a real help, but a hinderance of devotion, they tending to leſſen God in our eſteem, who being the living God, and ſuperlatively excellent, and infinitely removed above all his creatures, cannot without great reflection of diſhonor upon him, be repreſented by a dead image.

Q. 5. *Is it not lawful to have Images, or Pictures of God by us,*

us, ſo we do not worſhip them, nor God by them?

A. The Images or Pictures of God are an abomina and utterly unlawful, becauſe they do debaſe God, and be a cauſe of idolatrous worſhip.

Q. 6. *Is it not lawful to have Pictures of Jeſus Chriſt, being a Man as well as God?*

A. It is not lawful to have Pictures of Jeſus Chriſt, cauſe his Divine Nature cannot be pictured at all, and cauſe his Body as it is now glorified, cannot be pictured it is; and becauſe, if it do not ſtir up devotion, it is vain; if it do ſtir up devotion, it is a worſhipping by Image or Picture, and ſo a palpable breach of the ſecon Commandment.

Q. 7. *What is the ſecond great ſin againſt this ſecond Commandment?*

A. The ſecond great ſin againſt this ſecond Commandment is ſuperſtition.

Q. 8. *What is the ſuperſtition forbidden in the ſecond Commandment?*

A. The ſuperſtition forbidden in the ſecond Commandment, is the worſhipping of God in any other way, or by any other means then what he hath appointed in his Word, and thus adding humane inventions unto Gods inſtitutions, which is Will-worſhip, and condemned by the Apoſtle. Col. 2. 20. 21. 22. 23. *Why, as though living in the World, are ye ſubject unto Ordinances (touch not, taſte not, handle not; which all are to periſh with the uſing) after the Commandments and Doctrines of men; which things have indeed a ſhow of wiſdom in will-worſhip.*

Q. 9. *May nothing be added in the worſhip of God, but what is preſcribed in the Word of God?*

A. Nothing may be added in the worſhip of God as parts of worſhip, but what is preſcribed or appointed in the Word of God, becauſe without Divine inſtitution, it is but vain worſhip; neither pleaſing to God, nor profitable unto them that worſhip, Mat. 15. 2 *But in vain do they worſhip me, teaching for Doctrines the Commandments of men.*

Q. 10. *Are not ſignificant Ceremonies allowable, that the dull minds of men may be quickned unto the more devotion?*

A. 1. The Ceremonies which God himſelf did appoint under the Law, are not lawful, much leſs the Ceremonies of men

ons appointment, which are parts of worship. 2. Significant teaching Ceremonies, were they appointed by God, would be the parts of true worship; therefore such significant teaching Ceremonies as are not appointed by God, are parts of false worship, or of worship so far corrupted as they are abused. 3. The significancy of teaching Ceremonies without Gods institution, which carrieth with it Gods blessing, is insignificant, and ineffectual, to convey and confer any grace.

Q. 11. *May not the Church by vertue of that Command,* 1 Cor. 14. 40. *Let all things be done decently, and in order; appoint Ceremonies for decency and order sake?*

A. The Church may and ought, by vertue of this Command, see that there be no undecency and disorder in the worship of God; that is, they may order that things appointed by God be done decently, and in order, in reference to conveniency of time and place, and the like, which the Word of God doth vertually include in appointing worship itself, which without such circumstances cannot be performed; but here is no liberty given unto the Church to introduce, and appoint new parts of worship, as significant teaching Ceremonies are proved to be; neither may such things be called decent in Gods worship, which the idolatrous Church of *Rome* have in use without any warrant from the Word of God.

Q. 12. *What is the idolatry and superstition of the Church of Rome in the worship of God?*

A. The idolatry and superstition of the Church of *Rome* in the worship of God, is, their idolatrous kneeling at the Sacrament, asserting, that the bread is turned into the real Body of Christ; their idolatrous worshipping of Christ by the Crucifix; their idolatrous Pictures, and Images of God which they bow before; their idolatrous bowing at Altars, and towards the East; their idolatrous praying to Angels and Saints, especially the Virgin *Mary*: Their offering up the unbloody Sacrifice of the Host; their superstitious Fastings, and abstaining from flesh in Lent; their superstitious Holydays; their superstitious Surplice; their adding Cream, Oyl and Spittle to the Water, and signing with the Cross in Baptism; their baptizing of Bells; their praying upon Beads; and many more superstitious Customs, for which there is not the least command in the Scripture.

Q. 13.

Q. 13. *How may we further offend and ſin againſt the ſecond Commandment?*

A. We offend and ſin againſt the ſecond Commandment not only by idolatry and ſuperſtition, but alſo when we are not zealous for pure worſhip according to Gods inſtitution, not endeavouring what in us lyeth, in our places, the reformation of worſhip, according to the pattern in the Word, as alſo, when we diſ-uſe and neglect, eſpecially when we contemn, and oppoſe any of thoſe Ordinances which God hath appointed to be the means of worſhip. John 2. 17. *The zeal of thy houſe hath eaten me up.* Heb. 10. 25. *Not forſaking the aſſembling of our ſelves together, as the manner of ſome is.* Matth. 23. 13. *Wo unto you Scribes and Phariſees Hypocrites, for ye ſhut up the Kingdom of Heaven againſt men, for ye neither go in your ſelves, neither ſuffer ye them that are entring to go in.* 1 Theſ. 2 16. *Forbidding us to ſpeak unto the Gentiles, that they may be ſaved, filling up their ſin alway.* Act. 13. 44. 45. 46. *And the next Sabbath day, came almoſt the whole City together to hear the Word of God: But when the Jews ſaw the multitude, they were filled with envy, and ſpake againſt thoſe things which were ſpoken by Paul, contradicting and blaſpheming. Then Paul and Barnabas waxed bold, and ſaid, It was neceſſary that the Word of God ſhould firſt have been ſpoken unto you; but ſeeing ye put it from you, and judge your ſelves unworthy of everlaſting life; lo, we turn to the Gentiles.*

52. Q. *What are the Reaſons annexed to the ſecond Commandment?*

A. The Reaſons annexed to the ſecoud Commandment are Gods Soveraignty over us, his Propriety in us, and the Zeal he hath to his own worſhip.

Q. 1. *What is the firſt Reaſon annexed unto the ſecond Commandment?*

A. The firſt Reaſon annexed unto the ſecond Commandment, is Gods Soveraignty over us, in theſe words, *I the Lord*

Q. 2. *What is the force of this firſt Reaſon?*

A. The force of this firſt Reaſon is, becauſe God is the great Soveraign King over us, and hath the ſole or only authority to make Laws for the way of his worſhip; therefore we ought by vertue of our allegiance, as we are his Subjects, to obſerve his Laws and Ordinances, and to worſhip him no other way then he hath appointed in his Word

Pſal. 95. 2. 3. *Let us come before his preſence with thanksgiving, and make a joyful noiſe unto him with Pſalms, for the Lord is a great God, and a great King above all Gods.*

Q. 3. *What is the ſecond Reaſon annexed unto the ſecond Commandment?*

A. The ſecond Reaſon annexed unto this ſecond Commandment, is Gods propriety in us, in theſe words, *Thy God*; I the Lord thy God.

Q. 4. *What is the force of this ſecond Reaſon?*

A. The force of this ſecond Reaſon is, that becauſe we belong unto the Lord; therefore we ought to keep cloſe unto him and his appointments, and take heed eſpecially of idolatry and ſuperſtition, which do alienate the heart from him, Pſal. 95. 6. 7. *O come let us worſhip, and bow down, let us kneel before the Lord our God.* Pſalm 106. 19. 21. *They made a Calf in Horeb, and worſhipped the molten Image, they forgat God their Savior.*

Q. 5. *What is the third Reaſon annexed unto the ſecond Commandment?*

A. The zeal which God hath to his own worſhip is his jealouſie, whereby out of love to his own worſhip and inſtitutions, he is highly offended with thoſe that turn aſide from them unto their own inventions; *I the Lord thy God am a jealous God,* Exod 34. 14. *Thou ſhalt worſhip no other God, for the Lord whoſe Name is zealous, is a jealous God.*

Q. 6. *Wherein doth this zeal and jealouſie of God for his own worſhip ſhew it ſelf?*

A. The zeal and jealouſie of God for his own worſhip doth ſhew it ſelf. 1. In his accounting the breakers of this Commandment, thoſe that hate him, and threatning to puniſh them unto the third and fourth generation; *I the Lord am a jealous God, viſiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.* 2. In his eſteeming the keepers of this Commandment, ſuch as love him, and promiſing mercies unto thouſands of them, *Shewing mercy unto thouſands of them that love me and keep my Commandments.*

Q. 7. *How can God in juſtice viſit the iniquity of the fathers upon their children?*

A. 1. If children do not walk in the ſteps of the ſame ſins with their Parents, God doth not puniſh them for their ſins,

Ezek. 18. 14. 17. *If he beget a son that seeth all his fathers sins which he hath done, and considereth and doth not such like, he shal not die for the iniquity of his father, he shal surely live.* 2. If God doth visit the iniquity of the fathers upon their children; it is when the children are guilty of the same iniquity, and so fill up the measure, and the punishment of them is most equal and righteous, Ezek. 18. 25. *Is not my ways equal? are not your ways unequal?*

53. Q. *Which is the third Commandment?*

A. The third Commandment is, Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain.

54. Q. *What is required in the third Commandment?*

A. The third Commandment requireth the holy and reverent use of Gods Names, Titles, Attributes, Ordinances, Word and Works.

Q. 1. *What are we to understand by the Name of God, which we are forbidden in this Commandment to take in vain?*

A. The Name of God which we are forbidden in this Commandment to take in vain, is to be taken generally and comprehensively for any thing whereby God makes himself known.

Q. 2. *By what is it that God doth make himself known?*

A. God doth make himself known: 1. By his Names taken particularly, which he hath given unto himself in Scripture, such as God, Lord, I am, Jehovah, and the like, Deut. 6. 4. *Hear, O Israel, the Lord our God is one Lord.* Exod. 3. 13. *And they shal say unto me, what is his Name? what shal I say unto them? And God said unto Moses, I AM THAT I AM, thou shalt say, I AM, hath sent me unto you.* Exod. 6. 3. *I appeared unto Abraham by the Name of God Almighty, but by the Name of* JEHOVAH *was I not known.* 2. By his Titles, such as Lord of Hosts, Holy One of Israel: The God of *Abraham*, *Isaac* and *Jacob*, Creator, Preserver of men, The King of Kings, and Lord of Lords: The King of Nations, the King of Saints: The God and Father of our Lord Jesus Christ; the Father of Mercies; the God of Salvation, the Hearer of Prayers, and the like, Isai. 1. 9. *Except the Lord of Hosts had left unto us a very small remnant.* Isai. 60. 14. *The Zion of the Holy One in Israel.* Exod. 3. 6. *I am the God of* Abraham, *the God of* Isaac, *and the God of* Jacob.

Iſai. 40. 18. *The Lord, the Creator of the ends of the Earth.* Job 7. 20. *What ſhall I do unto thee thou Preſerver of men?* 1 Tim. 6. 15. *The bleſſed and the only Potentate, the King of Kings, and Lord of Lords.* Jerem. 10. 7. *Who would not fear thee, O King of Nations.* Revel. 15. 3. *Juſt and true are thy ways, thou King of Saints.* 2 Cor. 1. 3. *Bleſſed be God, even the Father of our Lord Jeſus Chriſt, the Father of mercies.* Pſal. 68. 29. *He that is our God, is the God of our ſalvation.* Pſal. 65. 2. *O thou that heareſt prayers, unto thee ſhal all fleſh come.* 3. By his attributes, which are his perfections, and properties, whereby he diſtinguiſheth himſelf from his Creatures, ſuch as omnipotency, eternity, inviſibility, infinite wiſdom, omnipreſence, holineſs, unchangeableneſs, mercifulneſs, love, and the like, *Revel.* 19. 6. 'The Lord God omnipotent reigneth. 1 *Tim.* 1. 17. Now unto the King eternal, immortal, inviſible, the only wiſe God, be honour and glory. *Pſalm* 147. 5. Great is our Lord, and of great power, his underſtanding is infinite. *Jerem.* 23. 23 Can any hide himſelf in ſecret places that I ſhal not ſee him, ſaith the Lord? do not I fill both Heaven and Earth? *Pſal.* 99. 9. I am the Lord, I change not. *Pſal.* 145. 1. The Lord is gracious and full of compaſſion. *John* 4. 8. *God is Love.* 4. By his Ordinances, Prayer, hearing the Sacrament, Pſalm 77. 13. *Thy way, O God, is in the Sanctuary.* 5. By his Word, Law and Goſpel, Pſalm 138. 2. *Thou haſt magnified thy Word above all thy Name.* 6. By his works of Creation and Providence, Pſalm 19. 1. 'The Heavens declare the glory of God, and the Firmament ſheweth his handy-work, *Pſalm* 9. 19. The Lord is known by the judgements which he executeth. *Acts* 14. 17. He left not himſelf without a witneſs, in that he did good, and gave us rain and fruitful ſeaſons.

Q. 3. *What doth the third Commandment require in reference unto theſe things whereby God doth made himſelf known?*

A. The third Commandment doth require in reference unto the things whereby God doth make himſelf known; 1. The uſe of them. 2. The holy and reverent uſe of them, that we ſhould uſe them with holy ends, deſigning the glory of God, and in a reverent manner, as is ſuitable unto the Majeſty of God, who maketh himſelf known by them, *Pſal.* 92. 2. *Give unto the Lord the glory due unto his Name.* Rev. 15. 3. 4. *Great and marvellous are thy works, Lord God*

Almighty; who shal not fear thee, and glorifie thy Name?

Q. 4. *How should our holiness and reverence shew it self towards these things?*

A. Our holiness and reverence should shew it self; 1. In reference unto Gods Names, Titles, and Attributes, in our holy and reverent Thoughts, and meditating of them, so as to admire, fear, love, desire, and delight in God; and in our holy and reverent mention of them with our tongues. 2. In reference unto Gods Ordinances in our holy and reverent making use of them, waiting upon, and seeking after God in them. 3. In reference unto Gods Word, in our holy and reverent minding the Majesty and authority of God therein, so as to yield ready obedience thereunto. 4. In reference unto Gods Works of Creation, in our holy and reverent contemplation of Gods infinite power and wisdom, and greatness therein manifested; and in reference unto Gods works of Providence in our holy and reverent eying, following, and complying with Gods designs in all his providential dispensations, blessing and praising him for his mercies, submitting unto, and patiently bearing his corrections, and any sort of afflictions.

Q. 5. *When should we especially; holily and reverently make use of those things whereby God maketh himself known?*

A. At all times, but especially when we are called to the duties of his immediate worship, we should be holy and reverent in the use of these things, sanctifying the name of God in them.

Q. 6. *What is the difference between the worship of God required in this third Commandment, and that which is required in the first and second Commandments?*

A. The first Commandment hath a respect unto the object of Gods worship; the second Commandment hath a respect unto the means of worship; but this third Commandment hath a respect unto the manner of worship, requiring that it be performed with humility, and holy fear, with sincerity, fervency, and all kind of holy affections.

55. Q. *What is forbidden in the third Commandment?*

A. The third Commandment forbiddeth the profaning, or abusing of any thing whereby God maketh himself known.

Q. 1. *How are Gods Names, Titles and Attributes profaned and abused?*

A.

A. Gods Names, Titles and Attributes are profaned and abuſed; 1. When perſons do think ſlightly, and irreverently of them, without any ſutable affections to them, eſpecially when their hearts are filled with deſpiſing, hatred, and averſation towards the Name of God, *Mal.* 1. 6. *If I then be a Father, where is mine Honor? If I be a Maſter, where is my fear, ſaith the Lord of Hoſts unto you that deſpiſe my Name?* 2. When Perſons ſpeak irreverently concerning God, making mention of any of his Names, Titles, or Attributes in ordinary diſcourſe, crying, O Lord, O God, God forgive me, God ſave me, and the like, without minding what they ſay, or having any Awe of God upon them, whilſt they are ſpeaking of him, Pſalm 139. 20. *Thine enemies take thy Name in vain.* 3. When Perſons do ſwear by the Name of God and that either vainly, and wickedly, mingling their ordinary Speech with hideous Oaths, priding themſelves in their invention of new Oaths, and emphatically pronouncing of them; or when Perſons being called to ſwear lawfully before a Magiſtrate, or the like, they do ſwear falſly, Matth. 5. 34. 37. *But I ſay unto you, Swear not at all, but let your Communication be yea, yea; nay, nay, for whatſoever is more then theſe cometh of evil.* Zach. 5. 4. *It ſhall enter into the houſe of him that ſweareth falſly by my Name.* 4. When Perſons do curſe either themſelves or others, in the Name of the Lord, either jeſtingly, raſhly, or maliciouſly, 1 Sam. 17. 33. *And the Philiſtins curſed David by his Gods,* Matth. 26. 27. *Then began he to curſe and to ſwear, ſaying, I know not the man.* 5. When Perſons blaſpheme the Name of the Lord, by ſpeaking againſt any of thoſe Names, Titles, or Attributes, whereby he hath made himſelf known, or by aſcribing any thing unto him which is unworthy him, 2 King. 19. 22. *Whom haſt thou reproached and blaſphemed? and againſt whom haſt thou exalted thy voice, and lift up thine eyes on high, even againſt the holy one of Iſrael.* Jam. 1. 13. *Let no man ſay when he is temped, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man.* 6. When Perſons uſe the Name of the Lord in any charms, Acts 19. 13. 16. *Then certain of the vagabound Jews exorciſts, took upon them, to call over them which had evil ſpirits, in the Name of the* Lord *Jeſus,* &c. *And the man in whom the evil ſpirit was, leapt upon them, and overcame them, ſo they fled out of the houſe naked and wounded.*

Q. 2. *How are Gods Ordinances profaned and abuſed?*

A. Gods Ordinances are profaned and abuſed; 1. When Perſons are irreverent in their attendance upon them, in regard of the outward geſture of their bodies, laughing, talking, ſleeping, any other way undecently behaving themſelves in the time of Prayer, preaching, ſinging, receiving the Sacrament, or any other part of Gods worſhip, Eccleſ. 5. 1. *Keep thy foot when thou goeſt to the Houſe of God.* 1 Cor. 14 40. *Let all things be done decently and in order.* 2. When Perſons under Ordinances are light and formal, as to the inward frame of their minds, when their minds are roving and wandring, and their hearts are dead, and dull, very unbeſeeming the Majeſty of God, whom in his Ordinances they wait upon, who being a Spirit, doth chiefly look to the ſpiritual part of his ſervice, John 4. 24. *God is a Spirit, and they that worſhip him, muſt worſhip him in ſpirit and in truth.* 3. And chiefly Perſons profane, and abuſe Gods Ordinances, when they make a profeſſion of Religion, and attend upon Ordinances that they may be accounted religious by men, without any ſincere endeavors to approve the heart unto God; making of uſe Religion only as a Cloak for covetouſneſs, or maliciouſneſs, or voluptuouſneſs, 2 Tim 3. 5. *Having a form of Godlineſs, but denying the power thereof.* Matth. 23. 14. *Woe unto you Scribes, Phariſees, Hypocrites, for ye devore Widows houſes, and for a pretence, make long prayers, therefore ye ſhall receive the greater damnation.*

Q. 3. *How is Gods Word profaned and abuſed?*

A. Gods Word is profaned and abuſed; 1. When Perſons think, or ſpeak ſlightly, eſpecially when they pervert the Word of God, or any part thereof into profane jeſts, Jer. 23. 33. 36. *And when the People, or Prophet ſhal ask thee, ſaying, What is the burden of the* Lord? *Thou ſhalt ſay, What burden? I will even forſaken you; ſaith the* Lord. *And the burden of the* Lord *ſhal ye mention no more, for ye have perverted the Words of the living God.* 2 When perſons wreſt the Word of God unto falſe Doctrine; perverſly diſputing againſt the ſound and wholſome Doctrine therein contained, 2 *Pet.* 3. 16. 'In , which are ſome things hard to be underſtood, which they , that are unlearned, and unſtable wreſt, as they do alſo the , other Scripture, unto their own deſtruction. 1 *Tim.* 6. 4 , 5. If any man teach otherwiſe, & conſent not to wholſome words;

, words; the words of our Lord Jeſus, and the Doctrine , which is according to godlineſs, he is proud, knowing , nothing, but doting about queſtions, and ſtrifes of words, , whereof cometh envy, ſtrife, railings, evil ſurmiſings, per- , verſe diſputings of men of corrupt minds, and deſtitute , of the truth. 3. When perſons miſ-apply the Word of God; the threatnings unto the righteous, to make them ſad; the promiſes to the wicked, to encourage them in their wicked ways, *Ezek.* 13. 22. 'With lies ye have made the , heart of the righteous ſad, whom I have not made ſad, , & ſtrengthned the hands of the wicked, that he ſhould not , return from his wicked way, by promiſing him life,

Q. 4. *How are Gods works profaned and abuſed?*

A. Gods works are profaned and abuſed. 1. When perſons pamper their fleſh, gratifie their luſts, and are intemperate in their uſe of Gods Creatures, Rom. 13. 12. 14. 'Let , us walk honeſtly, as in the day; not in rioting and drun- . kenneſs; not in chambering and wantonneſs; not in ſtrife , and envy: but put ye on the Lord Jeſus Chriſt, and make , no proviſion for the fleſh to fulfill the luſts thereof. 2. When in proſperity, perſons are forgetful of God, unthankful for mercies, and indulge themſelves the more to ſin, becauſe of Gods patience and bounty, Hoſ. 13. 6. *They were filled, and their hearts were exalted, therefore they have forgotten me.* Rom. 2. 4. 5. *Or deſpiſeſt thou the riches of his goodneſs and forbearance; but after thy hardneſs and impenitent heart, treaſureſt up to thy ſelf wrath,* &c. 3. When in adverſity, perſons murmure, are impatient, when they are incorrigible, and grow more hardned in their ſins, 1 Cor. 10. 10. *Neither murmure ye as ſome of them murmured, and were deſtroyed of the deſtroyer.* Jer. 5. 3. *Thou haſt ſtricken them, but they have not grieved; thou haſt conſumed them, but they have refuſed to receive correction: they have made their faces harder then a rock, they have refuſed to return.*

56. Q. *What is the Reaſon annexed to the third Commandment?*

A. The Reaſon annexed to the third Commandment is, That however the breakers of this Commandment may eſcape puniſhment from men, yet the Lord our God will not ſuffer them to eſcape his righteous judgement.

Q. 1. *Whence is it, that ſuch as profane Gods Name, do eſcape puniſhment from men?*

A. Such as profane Gods Name for the moſt part do eſcape puniſhment from men; 1. Becauſe no Laws of men do, or can reach all profanations of Gods Name. 2. Becauſe ſuch Laws as do reach blaſphemy, perjury, ſwearing, and the like groſſer profanations of Gods Name, are not executed by many in authority, who oftentimes being profane and wicked perſons themſelves, are more ready to puniſh them that hallow Gods Name, then thoſe that profane it.

Q. 2. *How doth it appear that ſuch as profane Gods Name, ſhal not eſcape Gods righteous judgement?*

A. Such as prophane Gods Name, ſhal not eſcape Gods righteous judgement, becauſe God is righteous, and he will not hold them guiltleſs.

Q. 3. *When doth the Lord puniſh them that profane his Name?*

A 1. Sometimes God doth puniſh them in this life, and that with dreadful temporal plagues, Deut. 28. 58. 59. *If thou wilt not obſerve to do all theſe words, that thou mayſt fear this glorious and fearful Name,* THE LORD THY GOD; *then the Lord will make thy plague wonderful.* 2. Be ſure, if ſuch eſcape here, they ſhal not eſcape eternal wrath and vengeance hereafter, Rom. 2. 5. *Thou treaſureſt up to thy ſelf wrath againſt the day of wrath, and the revelation of the righteous judgement of God.*

57. Q. *Which is the fourth Commandment?*

A. The fourth Commandment is, Remember the Sabbath day to keep it holy, ſix days ſhalt thou labor and do all thy work, but the ſeventh day is the Sabbath of the Lord thy God: in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattle, nor the ſtranger that is within thy gates; for in ſix days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the ſeventh day, wherefore the Lord bleſſed the Sabbath day and hallowed it.

58. Q. *What is required in the fourth Commandment?*

A. The fourth Commandment requireth, the keeping holy to God ſuch ſet times as he hath appointed in his Word, expreſly one whole day in ſeven, to be a holy Sabbath to himſelf.

Q. 1. *What is the difference between the worſhip required in this fourth Commandment, and the worſhip required in the firſt, ſecond, and third?*

A. The

A. The firſt Commandment hath a reſpect unto the object of worſhip: The ſecond Commandment hath a reſpect unto the means of worſhip: The third Commandment hath a reſpect unto the manner of worſhip: But this fourth Commandment hath a reſpect unto the time of worſhip.

Q. 2. *What time for worſhip doth the fourth Commandment require?*

A. The fourth Commandment doth require ſuch ſet times for worſhip to be kept holy unto God, which he hath appointed in his Word.

Q. 3. *May not the Popiſh holy-days be obſerved?*

A. The Popiſh holy-days ought not to be obſerved, becauſe they are not appointed in the Word; and by the ſame reaſon no other holy-days may be kept, whatſoever pretence there be of devotion towards God, when there is no precept or example for ſuch practiſe in the holy Scripture.

Q. 4. *What ſet time hath God appointed in his Word to be kept holy to himſelf?*

A. God hath appointed in his Word one whole day in ſeven to be kept a holy Sabbath to himſelf, Deut. 5. 12. *Keep the Sabbath day to ſanctifie it, as the Lord thy God commanded thee.*

Q. 5. *What are we to underſtand by one whole day in ſeven, which is to be kept holy to the Lord?*

A. By one whole day in ſeven, we are not to underſtand only the whole artificial day, from Sun riſing to Sun ſetting; or from day-break in the morning, until the evening, or night; but the whole natural day conſiſting of twenty-four hours.

Q. 6. *When doth this holy day, or Sabbath begin, in the evening before, or that morning from midnight?*

A. In the evening before, by vertue of that word, *Remember to keep holy the ſeventh day*; we ought to begin to prepare for the Sabbath; but the Sabbath it ſelf doth not begin until the evening is ſpent, and the midnight thereof over, and the morning after twelve of the clock beginneth.

Q. 7. *Doth not the Scripture require us to begin the Sabbath in the evening, when it is ſaid,* Gen. 1. 5. *The evening and the morning were the firſt day: and* Lev. 23. 32. *From evening until evening ye ſhal celebrat your Sabbath.*

A. It doth not follow that the evening of the firſt day was before the morning, though it be firſt ſpoken of; no more

then

then that *Shem* and *Ham* were elder then *Japhet*, becau they are reckoned up in order before him, *Gen.* 10. 1. T ſons of *Noah*, *Shem*, *Ham* and *Japhet*, and yet *v.* 21. *Ja* is called the elder brother: but *Moſes* reckoning up t works of God on the firſt day, retires back from the eve ing to the morning, and ſaith, they both made up the fi day. Surely in the account of all Nations, and in Scripu account too, the morning is before the evening, 1 Joh 20. 19. *The ſame day at evening, being the firſt day of the week came Jeſus*, &c. Where the evening following this day, not the evening before the day, is called the evening of t ſame day. 2. That place in *Leviticus* concerning the cel bration of the Sabbath from evening to evening, hath a ference only unto a ceremonial Sabbath, or day of attone ment, on the tenth day of the ſeventh moneth where t *Iſraelits* were to afflict their ſouls; but it hath not a referen unto the weekly Sabbath.

Q. 8. *How do you prove by the Scripture that the weekly Sabbath doth begin in the morning?*

A. That the weekly Sabbath is to begin in the morning is evident: 1. By Exod. 16. 23. *This is that which the Lord hath ſaid, To morrow is the reſt of the holy Sabbath unto the Lord.* If the Sabbath had begun in the evening, *Moſes* would have ſaid, This evening doth begin the reſt of the Sabbath; but he ſaith, To morrow is the reſt of the Sabbath. 2. Moſt evidently it doth appear that the Sabbath doth begin in the morning, and not in the evening, by Mat. 28. 1. *In the end of the Sabbath, as it began to dawn, towards the firſt day of the week, came Mary Magdalen, & the other Mary to ſee the ſepulcher.* If the end of the *Jewiſh* Sabbath were not in the evening when it began to grow dark towards the night, but when it began to dawn towards the firſt day of the week, which muſt needs be towards the morning, and in no rational ſenſe can be interpreted of the evening; then the Sabbath did alſo begin in the morning, and not in the evening; for the beginning and ending muſt needs be about the ſame time. But the former is evident from this place, concerning the *Jewiſh* Sabbaths ending; and therefore conſequently concerning its beginning. 3. Further, it is alſo ſaid in this place, that the firſt day, which is the Chriſtian Sabbath, did begin towards the dawning, as it grew on towards light, and not

it grew on towards darkneſs, therefore the Chriſtian Sabbath doth begin in the morning. 4. Moreover, the reſurrection of Chriſt, in commemoration of which the Chriſtian Sabbath is obſerved, was not in the evening, but early in the morning, Mark 16. 9. *Now Jeſus was riſen early the firſt day of the week*; therefore the Sabbath is to begin in the morning. 5. If the Sabbath did begin in the evening before, it would end the evening after; and it would be lawful for men to work in their callings, or to go to their recreations in the evening of the Sabbath, which ſurely will be very unſuitable after the holy employments of that day.

Q. 9. *Is this fourth Commandment concerning the keeping of the Sabbath, ceremonial or moral?*

A. Though the Commandments which the Lord laid upon the *Iſraelits* for the obſervation of other Sabbaths, were ceremonial and abrogated, and not to be obſerved by Chriſtians; yet this fourth Commandment concerning the weekly Sabbath, was moral, and binding upon all Nations, and that throughout all generations.

Q. 10. *How doth it appear that the fourth Commandment was moral, and not ceremonial?*

A. The morality of the fourth Commandment doth appear: 1. From the time of the Sabbaths firſt inſtitution, which was in Paradiſe, in the ſtate of innocency, before there was any ceremony. 2. From all the arguments made uſe of to back it, which are perpetual, and not ceremonial. 3. Becauſe it is placed in the midſt of the Decalogue, or ten Commandments, and all the other nine are moral, and therefore this too; and with the reſt, it was written by God on Tables of ſtone, which ſhoweth the perpetuity of it. 4. Becauſe the *Gentiles* were required to obſerve this, the ſtranger as well as others; but they were not under the ceremonial law. 5. From the teſtimony of Chriſt, Mat. 24. 10. *Pray that your flight may not be in the winter, nor on the Sabbath day.* This flight was to be at the deſtruction of *Jeruſalem*, in *Veſpaſians* time, when all ceremonies were aboliſhed; & yet then our Savior ſpeaks of the Sabbath in force, which would aggravate their grief, if they ſhould be forced to break it.

59. Q. *Which day of the ſeven hath God appointed to be the weekly Sabbath?*

A. From the beginning of the world to the reſurrection

of

of Christ, God appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week ever since to continue to the end of the world, which is the Christian Sabbath.

Q. 1. *Is the seventh day of the week always to be kept as holy and the weekly Sabbath unto the Lord?*

A. A seventh day in number is always to be kept as holy and the weekly Sabbath; the seventh part of our time being Gods due, & by vertue of this Commandment to be separated from common use, and employed in his worship, & more immediat service, every week: but the seventh day in order from the creation, is not necessary always to be observed as a Sabbath, it being in the power of God who appointed the seventh in order, to alter that order at his pleasure.

Q. 2. *Which day of the seven did God at first appoint to be the weekly Sabbath?*

A. God did at first appoint the seventh day in order to be the weekly Sabbath: *Six dayes shalt thou labor, and do all which thou hast to do; but the seventh is the Sabbath of the Lord thy God; in it thou shalt not do any work*, &c.

Q. 3. *Wherefore did God appoint the seventh day at first, to be the weekly Sabbath.*

A. God did at first appoint the seventh day to be the weekly Sabbath, because it was the day of his rest from his works of creation, that thereon men might rest from their works, and remember his: *For in six days God made heaven and earth, the sea and all that in them is, and rested on the seventh day*, &c.

Q. 4. *When did God first appoint the seventh day to be the Sabbath?*

A. God did appoint the seventh day to be the Sabbath immediatly after the first creation, Gen. 2. 3. *And God blessed the seventh day, and sanctified it.*

Q. 5. *Was the seventh day observed as the weekly Sabbath, before God wrote the Commandments for its observation on tables of stone in the mount, which he delivered unto Moses?*

A. It is more then probable that this seventh day was observed all along by the true worshippers of God, as the other precepts of the Law were observed, though no mention be made thereof in the short History of the affairs of some thousand years: for *Adam* who lived until the dayes of

Methuſelah, no doubt did teach his children this precept, which he had from God in Paradiſe; and *Methuſelah* who lived till the days of *Shem*, ſurely did deliver it down to poſterity all the days of the old world; and *Shem* who lived in *Abrahams* time, and is ſuppoſed to be *Melchiſedeck*, in all probability, did deliver this precept ſucceſſively unto him in the new world: and as *Abraham* with eaſe might, ſo without queſtion he did teach it with other precepts to his children, and they teach it one to another until the time of *Moſes*; and *Moſes* ſpeaketh to the *Iſraelits* of the Sabbath to be kept holy to the Lord on the morrow, *Exod.* 16. 23. as a thing well known unto them, and of practiſe among them, which was ſome time before the Lord gave the Law upon Mount *Sinai*.

Q. 6. *How long was the ſeventh day to be obſerved as the weekly Sabbath?*

A. The ſeventh day was to be obſerved as the weekly Sabbath, from the beginning of the world unto the reſurrection of Chriſt.

Q. 7. *What day is to be obſerved for the weekly Sabbath, from the reſurrection of Chriſt?*

A. The firſt day of the week, from the reſurrection of Chriſt, is to be obſerved by Chriſtians unto the end of the world for their weekly Sabbath.

Q. 8. *How could the ſeventh-day-Sabbath be changed from the laſt of ſeven unto the firſt of ſeven, when we do not read expreſly of any repeal in the Scripture of the laſt of the ſeven?*

A. 1. It is one day of ſeven which God hath appointed to be the Sabbath; and in the Commandment the Lord doth bleſs and hallow, not the ſeventh day, but the Sabbath day, which might be on another ſeventh day in order, if God ſhould ſo pleaſe. 2. It is but one day in ſeven which God hath appointed to be the weekly Sabbath, God having both allowed and appointed the other ſix days of the week for our labor. 3. God having ſubſtituted or appointed another day for to be a holy Sabbath, this ſubſtitution of another doth vertually include in it a repeal of the old Sabbath, that is, in reference unto the time of its obſervation.

Q. 9. *How doth it appear that the firſt day of the week is appointed by God to be the weekly Sabbath?*

A. 1. There is a like reaſon for the appointment of the firſt

first day, as there was for the seventh: the reason of [illegible] appointing the seventh day, was his resting from his w[illegible] of creation: And there is a like reason for appointing [illegible] first day, which was the day of Christs resurrection, na[illegible] the Son of God resting from his suffering works about m[illegible] redemption, into which rest he is said to enter, and wh[illegible] we are more nearly concerned to remember, Heb. 4. 10. *he that is entered into his rest, hath ceased from his own w[illegible] as God did from his.* 2. The Lord Jesus hath put his Na[illegible] upon the first day of the week, Rev. 1. 10. *I was in [illegible] Spirit on the Lords day.* There is a reason to believe that [illegible] Lords day here spoken of, was the first day of the we[illegible] because it is a certain determinat day; and it is spoken [illegible] as a day which was well known among Christians by [illegible] Name: and the first day of the week being the day of [illegible] Lords resurrection, and wherein Christians did use to as[illegible] ble themselves together upon, had the only reason for [illegible] denomination. There is also reason to believe that the [illegible] did put his own Name upon this day, because none [illegible] authority to put his Name upon any day but himself, [illegible] the Apostle calling it the Lords day, by the inspiration [illegible] the Spirit; no doubt but it was the Lords will it should [illegible] so called; and by consequence it was his will that this [illegible] should be used and observed, as a Holy-day unto himself. [illegible] the second Sacrament is called the Lords Supper, becau[illegible] it was appointed by the Lord; so the first day of the we[illegible] is called THE LORDS DAY, because it is appoint[illegible] by the Lord; and this day being appointed, no other is [illegible] be observed now as the Christian Sabbath. 3. The appoi[illegible] ment of the first day of the week to be the Sabbath, may [illegible] be inferred from, 1 Cor. 16. 12. *Now as concerning the co[illegible] lection for the Saints, as I have given order unto the Churches [illegible] Galatia, even so do ye. Upon the first day of the week, let eve[illegible] one of you lay by him in store, as the LORD hath prospe[illegible] him.* The Apostle having given order from the Lord, to th[illegible] Churches of *Galatia* and of *Corinth*, and by consequence t[illegible] other Churches of the *Gentils*, for collections on the first [illegible] of the week, as God had prospered them on other days; w[illegible] may infer, this being a Sabbaths-day work, that he had [illegible] from the Lord, given order for the observation of this [illegible] day, as the weekly Sabbath. 4. We read of the Disci[illegible] be[illegible]

assembled together on the first day of the week, and Jesus then came among them, *John* 20. 19 and that days after they met again, which was another first day, Jesus came to them, *vers.* 26. Moreover, that it was the practice of Christs Disciples to meet together to worship the Lord, to hear the Word, and break bread, or receive the Sacrament of the Lords Supper, on the first day of the week, *Acts* 20. 7. *And upon the first day of the week when the Disciples were come together to break bread, Paul preached unto them,* &c. *Paul* had been with them seven days, as *vers.* 6. and yet we read of no solemn meeting, but one the first day of the week, the last of the seven wherein he abode with them. It was not on the old Sabbath, the last day of the week, that the solemn Assembly for worship was held, but the first day; which had it not been the Sabbath of new appointment, and of necessary observation to Christians, would have been most inconvenient for *Paul* to have spent in religious exercises until midnight, when the next morning he was to take his journey. All which being considered together, with the practise of Christians from the Apostles days, it may be evident unto them that desire not to cavil, that the first day of the week is appointed by the Lord to be the Christian Sabbath.

60. Q. *How is the Sabbath to be sanctified?*

A. The Sabbath is to be sanctified by an holy resting all that day, even from such worldly imployments and recreations as are lawful on other dayes, and spending the whole time in the publick and private exercises of Gods worship, except so much as is to be taken up in the works of necessity and mercy.

Q. 1. *What is it to sanctifie the Sabbath?*

A. The Sabbath is sanctified by God, in his appointing it to be holy; the Sabbath is sanctified by man in his observing and keeping it as holy; *Remember the Sabbath day to keep it holy.*

Q. 2. *How are we to observe and keep the Sabbath as holy.*

A. We are to observe and keep the Sabbath as holy, partly by a holy resting, partly in holy exercises on that day.

Q. 3. *What are we to rest from on the Sabbath day?*

A. We are on the Sabbath day to rest, not only from those things which are in themselves sinful, which we are bound to rest from on every day of the week; but also we

are

are to reſt from thoſe worldly imployments and recreations which on the other ſix days of the week are lawful, and our duty. *Six days ſhalt thou labor and do all thy work; but the ſeventh day is the Sabbath of the Lord thy God, in it thou ſhalt not do any work*, &c.

Q. 4. *May not ſuch works be done in our particular callings on the Sabbath day, as cannot ſo ſeaſonably and advantageouſly be done on the other days of the week?*

A. There are ſome works in our particular callings, which may ſeem to be moſt ſeaſonable and advantageous on the Sabbath day, and yet it is our duty to reſt from them, and wholly to forbear them, ſuch as. 1. Killing of beaſts on the Sabbath, to prepare meat for the Munday Market. 2. Plowing, Sowing, gathering in Corn, making Hay while the Sun ſhines, and the weather beſt ſerveth on the Sabbath day. 3. Selling of Fruit, or any other Wares on the Sabbath day, when there may be moſt cuſtome for them. 4. Selling or buying of Fiſh on the Sabbath, which in hot weather might ſtink if kept untill the Munday. Theſe and the like worldly imployments we are to forbear, by vertue of this Commandment, they being our own works; and whatever loſs we may ſeem to ſuſtain by ſuch forbearance, be ſure it is not comparable unto the loſs of Gods favour, and the wounding of our Conſcience, and the loſs of our Souls for ever, which will be the fruit of living in the breach of Gods Law. And if ſuch works as theſe muſt be forborn on the Sabbath, much more ſuch works of our calling, as may be done on the week day as wel as on the Sabbath, Nehem. 13. 15. 16. 17. 18. *In thoſe days ſaw I in Judah, ſome trading Wine-preſſes on the Sabbath; & bringing in Sheaves, and lading Aſſes; as alſo Wine, Grapes, and Figs, and all manner of burdens, which they brought into Jeruſalem on the Sabbath day; and I teſtified againſt them in the day wherein they ſold Victuals. There dwelt men in Tyre alſo therein, which brought Fiſh, and all manner of Ware, and ſold on the Sabbath unto the Children of Judah, and in Jeruſalem. Then I contended with the Nobles of Judah, and ſaid unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your Fathers thus? and did not our God bring all this evil upon us, and upon this City? Yet ye bring more wrath upon Iſrael by profaning the Sabbath.*

Q. 5. *May we not lawfully recreat our ſelves upon the Sabbath day,*

day, eſpecially ſince the day is appointed to be a day of reſt from our toiling labour in the week?

A. 1. We may and ought to recreate our minds on the Sabbath day in the worſhip of God.we being bound to call and make in this reſpect the Sabbath our delight. 2. But we ought to forbear recreating our minds with carnal delight, either by words or deeds, which we may do on other days; and much more we ought to forbear recreating our bodies by ſports and paſtimes, though after the publick exerciſe of Gods worſhip be over, Iſai. 58. 13. 14. *If thou turn away thy foot from the Sabbath, from doing thy pleaſure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and ſhalt honour him; not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking thine own words: Then ſhalt thou delight thy ſelf in the Lord, and I will cauſe thee to ride upon the high places of the Earth, and feed thee with the heritage of Jacob thy Father; for the mouth of the Lord hath ſpoken it.*

Q. 6. *Though Maſters and governours of families are bound themſelves to reſt upon the Sabbath day, yet may they not command their children and ſervants to work, or permit them to play and take their recreation?*

A. Indeed the Commandment is principally directed to Maſters and Governors of Families; but withal, ſo as it doth enjoyn them to do what in them lieth, to hinder their Children and Servants from the profanation of the day by ſervile working, or bodily recreations, and to put them upon the obſervation or this day of reſt. *In it thou ſhalt not do any work; thou, nor thy Son, nor thy Daughter; nor thy Man-ſervant, nor thy Maid-ſervant,* &c.

Q. 7. *May not Children or Servants lawfully work or play upon the Sabbath day, if they be commanded hereunto by their Parents or Maſters?*

A. Though it be the ſin of the Parents or Maſters to command their Children or Servants to work, or any other way to break the Sabbath; yet it is the duty of Children and Servants to diſobey them, whatever temporal loſs they ſuſtain by it; they being bound to obey the God of Heaven, rather then any man upon the Earth.

Q. 8. *Is it lawful to dreſs Meat on the Sabbath day?*

A. Although it was the will of the Lord that the Children

of *Israel* should neither gather nor dress the *Manna* that fell from Heaven on the Sabbath day, there being so much servile work to be done about it, before it was fit to be eaten; namely, the grinding of it in the mills, or beating it in morters, and then baking it, which servile work is still unlawful, unless in cases of great necessity; and although fires were forbidden to be kindled in all their habitations, *Exod.* 34. 3. that is to forbear worldly imployments; (as the works forbidden in the former *verse* were, and this instance is a special of the general:) yet the Scripture doth no where forbid, the dressing Meat at all for ordinary food, nor the kindling of fires for such use; but the lawfulness of dressing Meat may be collected from the Scripture, in as much as our Savior himself was present at a Feast on the Sabbath day, *Luke* 14. 1. where no doubt Meat was dressed for so many Guests as were there bidden; and when we are allowed to provide food for our Cattel on the Sabbath, surely we may lawfully dress Meat for our selves.

Q. 9. *What works doth God allow us to do on the Sabbath day, besides those which he doth principally command us?*

A. The works which God doth allow us to do on the Sabbath day, besides what he doth principally command us, are works of necessity and mercy; such as eating, drinking, defending our selves from Enemies, quenching the fire of houses, visiting the Sick, relieving the Poor, feeding Cattel, and the like, in all which employments we ought not to have a reference chiefly to our selves, or any temporal advantage, but to be as spirituall as may be in them, *Mat.* 12. 1. 2. 3. 7. If ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless. And *verse* 10. 11. 12. They said unto him, Is it lawful to heal on the Sabbath day? And he said unto them, What man shall there be among you that shall have one sheep, and if it shall fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much more

, then is a man better then a ſheep? wherefore it is lawfull , to do well on the Sabbath days. *Luke* 13. 14. 15. 16. And , the Ruler of the Synagogue anſwered with indignation, be- , cauſe that Jeſus had healed on the Sabbath day. The , Lord then anſwered him and ſaid, Thou hypocrite, doth , not each one of you on the ſabbath day, looſe his Ox, or , his Aſs from the ſtall, and lead him away to the watering; , And ought not this Woman being a Daughter of Abraham, , whom ſatan hath bound, loe theſe eighteen years, be looſed , from this bond on the ſabbath day?

Q. 10. *What are the holy exerciſes, or the works which we are principally commanded to do on the Sabbath day?*

A. The holy excercíſes which we are to be employed in, or the works which we are principally commanded to do on the ſabbath day, are the pub lick and private Exercíſes, eſpecially the publick Exercíſes of Gods worſhip, ſuch as hearing the Word, Prayer, receiving the ſacrament, ſinging of Pſalms in the publick Aſſemblies of Gods people, Iſai. 66. 23. ' And it ſhal come to paſs that from one ſabbath , unto another, ſhal all fleſh come to worſhip before me, , ſaith the Lord. *Luke* 4. 16. And he came to Nazareth, , where he had been brought up, and as his cuſtome was, he , went into the ſynagogue on the ſabbath day, and ſtood up , for to read. *Acts* 20. 7. And upon the firſt day of the , week, when the Diſciples came together to break bread, , Paul preached unto them. *Pſal.* 29. Title; *A Pſalm or Song for the ſabbath day.*

Q. 11. *How are we to perform theſe publick exerciſes of Gods worſhip on the ſabbath day?*

A. We are to perform theſe publick Exercíſes of Gods worſhip on the ſabbath day. 1. With ſincerity, having a ſingle reſpect unto the honour and glory of God, whoſe day the ſabbath is, Iſai. 58. 13. *If thou call the ſabbath the Holy of the Lord, honourable, and ſhalt honour him.* 2. With reverence, and that both of body and mind, *Eccleſ.* 5. 1. ' Keep , thy foot when thou goeſt into the Houſe of God. *Iſai.* 66. , 2. To this man will I look, even to him that is poor, and , of a contrite ſpirit, and trembleth at my Word. 3. With diligence, and attention, *Acts* 16. 13. 14. And on the ſab- , bath day we went out of the City by a river ſide, where , Prayer was wont to be made; And Lydia which worſhipped

, God, heard us whose heart the Lord opened, that she at-
, tended, unto the things which were spoken of Paul. 4.
, With love and fervor of spirit, Rom. 12. 11. *Fervent in spirit, serving the Lord.* 5. With delight and joy. Isai. 58. 13. *If thou call the sabbath a delight.*

Q. 12. *What are we to do by way of preparation for the publick Exercises of Gods worship on the Sabbath day?*

A. By way of preparation for the publick exercise of Gods worship on the sabbath day, we are, 1. To remember before the day come, to keep it holy, so as to finish our worldly business and employments on the week days, and timely to break off from them on the saturday evening, and to take pains to get our hearts in a readiness for the holy duties of the sabbath. 2. In the morning of the sabbath, we must begin the day with God, in holy Meditation, upon the works of Gods Creation, & especially upon the works of redemption, which were compleated by Christs resurrection upon this day; we must read the Scriptures, and some other good books, as we have time, for the better fitting us for more publick and solemn worship; especially we must pray in secret, and in our Families for Gods presence in his Ordinances, and that God would assist his Ministers, who are his mouth to us, and ours to him; and that he would assist us in a sincere and hearty performance of publick duties, that we may attain more knowledge, experience, & mortification, further degrees of grace, and more communion with God.

Q. 13. *What are we to do on the sabbath day, after publick exercises of Gods worship are over?*

A. After the publick exercise of Gods worship are over, the work of the sabbath is not over; but we must retire to our Families (not seek our pleasure in the Fields, or in vain company) and there repeat over what we have heard? Catechise and instruct Children and servants, sing Psalms, Pray with our Families; and whilst we moderately make use of any Creature refreshment, we must discourse of the things of God; we ought also to take time in the evening, to retire unto secret, and there examine our selves, as to the carriage of our hearts before God in the day; labour in Meditation, to get the Word wrought more throughly upon our hearts; we must also endeavour to pour out our hearts before God in secret Prayer, humbly confessing sin, earnestly

and

and believingly requeſting pardon, and further ſupplies of grace; and thankfully praiſing God for all his mercies, eſpecially for his Son Jeſus Chriſt, and the Goſpel priviledges which we have in and by him; in ſuch variety of holy Exerciſes we may ſpend the whole ſabbath which we ſhould make as long as we can, and when the day is at an end, we ſhould long for the ſabbath in Heaven, which will never have an end.

61. Q. *What are the ſins forbidden in the fourth Commandment?*

A. The fourth Commandment forbiddeth the Omiſſion, or careleſs performance of the duties required, and the profaning the day by idleneſs, or doing that which is in it ſelf ſinful; or by unneceſſary thoughts, words, or works, about our wordly employments or recreations.

Q. 1. *What ſort of ſins are forbidden in the fourth Commandment?*

A. The ſins forbidden in the fourth Commandment, they are either ſins of omiſſion, or ſins of commiſſion.

Q. 2. *What ſins of omiſſion are forbidden?*

A. The ſins of omiſſion forbidden in the fourth Commandment, are.

1. The omiſſion of the duties of the ſabbath themſelves, ſuch as neglecting works of neceſſity or mercy, when called to them; but eſpecially neglecting the publick or private exerciſes of Gods worſhip, and that either in whole, or in part; when we forſake the aſſemblies of Gods people, or omit worſhipping God in our families; or praying and ſeeking God in ſecret upon this day.

2. The omiſſion of the careful performance of the duties of the ſabbath, when we are hypocritical, dull, dead, full of diſtractions, wearineſs, unwatchful, ſleepy, and attend upon Ordinances without any heart and life; and the ſabbath day is the moſt burdenſome of all other days in the week unto us, Matth. 15. 7. *Ye Hypocrites, well did* Iſaias *Propheſie of you, ſaying, This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me,* Amos 8. 5. *Saying, when will the new Moon be gone, that we may ſell Corn, and the ſabbath that we may ſet forth Wheat?* Mal. 1. 13. *Ye ſaid alſo what a wearineſs is it? and ye have ſnuffed at it, ſaith the Lord of Hoſts; and ye have brought that*

which is torn; and the lame and the sick; thus ye brought an offering, should I accept this at your hands?

Q. 3. *What sins of Commission are forbidden in this fourth Commandment?*

A. The sins of Commission forbidden in this fourth Commandment, are the profaning the sabbath day, by

1. Idleness, when we spend the day, either in whole, or in part idly; neither working in our callings, nor imploying our selves in the duties of Gods worship, but loiter away that precious time in our Houses or the Fields; either in vain and idle thoughts, or in vain and idle discourse, or the like.

2. By doing that which is in it self more grosly sinful, as if instead of going into the House of God to worship, we should go to the Tavern, or Ale-house on the sabbath day, and be drunk; or go to a base house, or in any house to be wanton and unclean; or if on the sabbath day, instead of hallowing and praising Gods Name, and praying to him, we should swear by his Name in our ordinary discourse, or take his Name in vain; if in stead of worshipping God with his people, we should persecute Gods people for worshipping him, or rail at them, or scoff and deride them, because of the holiness which is in them.

3. By unnecessary thoughts and contrivances about worldly affairs; unnecessary words and discourses about earthly employments, unnecessary works in our particular callings, or by carnal pleasures and recreations which are lawful on other days; thus thinking our own thoughts, speaking our own words, doing our own works, and finding our own pleasures forbidden, Isai. 58. 13. *Nor doing thine own ways, nor finding thine own pleasures, nor speaking thine own words.*

62. Q. *What are the reasons annexed unto the fourth Commandment?*

A. The reasons annexed unto the fourth Commandment, are Gods allowing us six days of the week for our own employment, his challenging a special propriety in the seventh, his own example, and his blessing the sabbath day.

Q. 1. *How many Reasons are there annexed unto the fourth Commandment?*

A. There are four Reasons annexed unto the fourth Commandment, The more effectually to induce and perswade us unto the strict observation of the sabbath day.

Q. 2.

Q. 2. *What is the firſt Reaſon?*

A. The firſt Reaſon annexed unto the fourth Commandment, is God allowing us ſix days for our own employments, when he might have taken more time for himſelf, he hath taken but one day in ſeven, and alloweth us the other ſix, which is ſufficient for the works of our particular callings, and any kind of needful recreations. *Six days ſhalt thou labour and do all which thou haſt to do.*

Q. 3. *What is the ſecond Reaſon?*

A. The ſecond Reaſon, annexed unto the fourth Commandment, is Gods challenging a ſpecial propriety in the ſeventh day; the ſeventh day or Sabbath, being the Lords which he hath ſanctified and ſet apart from common uſe, to be imployed in his worſhip, it is Theft and Sacriledge to alienate this day in whole or in part to our own uſe, from any further then he doth give us allowance; *But the ſeventh day is the Sabbath of the Lord thy God.*

Q. 4. *What is the third Reaſon?*

A. The third Reaſon, annexed to the fourth Commandment, is Gods own example, in reſting himſelf from his works of Creation on the ſeventh day, & therefore he would have us alſo to reſt from the works of our particular calling, and ſanctify a Sabbath in imitation of him. *For in ſix days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the ſeventh day.*

Q. 5. *What is the fourth Reaſon?*

A. The fourth Reaſon, annexed to the fourth Commandment, is Gods bleſſing of the Sabbath day, by vertue whereof, we may hope for his preſence with us in the duties of the day, and to receive bleſſings from him upon our ſelves. *Wherefore the Lord bleſſed the Sabbath day and hallowed it.*

63. Q. *What is the fifth Commandment?*

A. The fifth Commandment is, Honour thy Father and thy Mother, that thy days may be long upon the Land, which the Lord thy God giveth thee.

64. Q. *What is required in the fifth Commandment?*

A. The fifth Commandment requireth the preſerving the Honour, and performing the duties belonging to every one in their ſeveral places and relations, as ſuperiours, inferiours, or equals.

Q. 1. *What is the ſubject of this fifth Commandment, or who*

are the persons of whom the duties of this Commandment are required?

A. The subject of the fifth Commandment, or the persons of whom the duties of this Commandment are required, are relations, especially Children, and all inferiours in reference to their Parents, and Superiours, and inclusively Superiors in reference to their Inferiours, and Equals also in reference one to another.

Q. 2. *Whom are we to understand by Inferiours?*

A. By Inferiours we are to understand, not only Children, but also Wives, Servants, Peoples, Subjects, the younger, and the weaker in gifts or graces.

Q. 3. *Whom are we to understand by Superiours?*

A. By Superiours under the name of Father and Mother, we are to understand not only Parents, but also Husbands, Masters, Ministers, Magistrates; The aged, and stronger in gifts or graces.

Q. 4. *Whom are we to understand by Equals?*

A. By Equals we may understand Brethren, Sisters, Kindred, Friends, and any acquaintance, between whom there is no great distance or difference in regard of age, estate, place or dignity?

Q. 5. *What are the duties of Children to their parents?*

A. The duties of Children to their Parents comprehended in the general precept, *Honour thy Father and thy Mother*, are,

1. Inward honour, reverence, and estimation, Mal. 1. 6. *A son honoureth his father.* Lev. 19 3. *Ye shal fear every man his mother and his father, I am the Lord your God.*

2. Outward reverent carriage and behaviour, Prov. 31. vers. 21. *Her children arise up, and call her blessed.* 1 Kings 2. 19. *The King arose up to meet her, and bowed himself to her, and caused a seat to be set for the Kings mother, and she sat on his right hand.*

3. Diligent hearkening to their instructions, Prov. 4. 1. *Hear ye Children the instructions of a Father, and attend to know understanding*, Prov. 5. 1. *My son, attend on my wisdom, and bow thine ear to my understanding.*

4. Willing obedience unto all their lawful commands, Ephes. 1. 6. *Children obey your Parents in the Lord, for this is right.* Col. 3. 10. *Children obey your Parents in all things, for this is well pleasing unto the Lord.*

5. Meek

4. Meek and patient bearing their reproofs & corrections, with amendment of the faults they are reproved and corrected for; Heb. 12. 9. *We have had fathers of our fleſh, who corrected us, and we gave them reverence.* Prov. 15. 31. *He that heareth reproof, getteth underſtanding.*

6. Ready following their reaſonable counſel, in reference to their calling, ſtation, marriage, and any great affairs of their lives. Exod. 18. 24. *So Moſes hearkned unto the voice of his Father in Law, and did all that he hath ſaid,* Judg. 14 2. *And he came to his Father and Mother, and ſaid, I have ſeen a woman of* Timnath, *get her for me to wife.*

7. Greateful kindneſs to them in nouriſhing them, providing for them, and bearing with their Infirmities, when Aged and fallen into want and poverty, Ruth. 4. 15. *He ſhall be unto thee a Reſtorer of thy Life and a Nouriſher of thine old Age.* Gen. 47. 12 *And* Joſeph *nouriſhed his Father with Bread,* Prov 23. 22. *Deſpiſe not thy Mother when ſhe is old.*

Q. 6. *What are the duties of Parents to their Children.*

A. The duties of Parents to their Children are.

1. Tender love and care of them, eſpecially when Infants, and helpleſs; particularly Mothers ought to give ſuck to their Children if they are able, Iſa. 49. 15. *Can a Woman forget her Sucking Child, that ſhould not have compaſſion on the Son of her Womb?*

2. Training them up in the knowledge of the Scriptures, and Principles, of Religion, and giving them good Inſtructions in the Laws and ways of the Lord, ſo ſoon as they are capable of receiving them, Eph. 6. 4. *And ye Fathers bring up your Children in the nurture and Admonition of the Lord,* Prov. 22. 6. *Train up your Child in the way he ſhould go, and when he is old he will not depart from it,* 2 Tim. 3. 15. *From a Child thou haſt known the Holy Scriptures.*

3. Prayer for them, and giving good Examples of Holineſs, Temperance, and Righteouſneſs, unto them, Job. 1. 4. *Job ſent and ſanctified them, and roſe up early in the Morning and offered burnt Offerings according to the number of them all,* Pſal. 101. 2. 3. *I will walk within my Houſe with a perfect heart; I will ſet no wicked thing before mine Eyes.*

4. Keeping them under Subjection whilſt young, yet requiring nothing of them but what is agreeable to the Laws of the Lord, Luk. 2. 15. *And he went down with them, and*

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was ſubject unto them; as Children muſt obey, ſo Parents muſt Command in the Lord, *Eph.* 6. 1.

5. Encouragement of them by kind looks, and ſpeeches, and rewards in well doing, together with Diſcountenance, Reproof, and Loving, and ſeaſonable correction of them for evil doing, 1 Chron. 28. 20. *And* David *ſaid to* Solomon *his Son, be ſtrong and of good courage*, &c. Prov. 19. 18. *Chaſten thy ſon whilſt there is hope, & let not thy Soul ſpare for his crying*, Prov. 29. 15. 17. *The Rod and reproof give Wiſdom, but a Child left to himſelf, bringeth his* Mother *to ſhame: Correct thy Son, and he ſhall give thee reſt, yea he ſhall give delight unto thy Soul.*

6. Proviſion for them, of what is needful for the preſent; as alſo laying up for them, according to the proportion of what they have for the future, 1 Tim. 5. 8. *If any provide not for his own, and eſpecially for thoſe in his own Houſe, he hath denied the Faith, and is worſe than an Infidel.* 2 Cor. 12. 14. *For the Children ought not to lay up for the Parents, but the Parents for the Children.*

7 Diſpoſal of them to Trades, Callings and in Marriage, when grown up, as may be moſt for their good; therein uſing no force, but conſulting, and conſidering their capacity and inclination, Gen 4. 1. 2. *And* Adam *knew* Eve *his Wife, and ſhe conceived and bare* Cain. *And ſhe again bare his Brother* Abel; *and* Abel *was a keeper of ſheep, but* Cain *was a tiller of the ground.* 1 Cor. 7. 36. 38. *But if any man think that he behaveth himſelf uncomly towards his Virgin, if ſhe paſs the flower of her age, and need ſo require, let him do what he will, he ſinneth not, let them marry; ſo then, he that giveth her in marriage doth well.*

Q. 7. *What are the duties of Wives to their Husbands?*

A. The duties of wives to their Husbands are,

1. Love of them above all other perſons in the world *Tit.* 2. 4. *That they teach the young women to be ſober, to love their Husbands, to love their Children?*

2. Loyalty and Faithfulneſs, in reference unto the Bed and Eſtate, and any ſecrets entruſted with them, *Heb.* 13. 4 *Marriage is honourable in all, and the Bed undefiled.* 1 Tim. 3. 11. *Even ſo muſt their wives be grave, not ſlanders, ſober, faithful in all things.*

3. Reverence and fear of offending them, *Eph.* 5. 33. Let

let the wife ſee that ſhe reverence her husband.

4. Subjection unto them in things lawful under Chriſt, Eph. 5. 22. 24. *Wives ſubmit your ſelves unto your own husbands, as unto the Lord. As the Church is ſubject unto Chriſt, ſo let the wives be to their own husbands in every thing.*

5. Care to pleaſe them, ſuiting themſelves to their diſpoſition, and all things to their liking, 1 *Cor.* 7. 21. *She that is married careth for the things of the world, how ſhe may pleaſe her husband.*

6. Helping them to bear their burdens, and in making proviſion for their family, *Gen.* 2. 18. *And the Lord ſaid it is not good that the man ſhould be alone, I will make him a help meet for him.* Prov. 31. 27. *She looketh well to the wayes of her houſhold, and eateth not the bread of idleneſs.*

7. Giving ear to, and complying with the counſels of their Husbands, if good, for their ſouls welfare, and endeavouring with meekneſs and wiſdom, with kindneſs and loving admonitions, and a chaſt, ſweet converſation, to win over their Husbands to the ways of God, when they are wicked, 1 *Pet.* 1. 2. *Ye wives, be in ſubjection to your own husbands that if any obey not the word, they alſo may without the word, be won by the converſation of the wife, whilſt they behold your chaſt converſation cupled with fear.*

Q. 8. *What are the duties of husbands to their wives?*

A. The duties of husbands to their wives are. 1. Moſt endeared love of them, like unto the love of Chriſt to his Church, *Eph.* 5. 25. *Husbands, love your wives, even as Chriſt loved the Church and gave himſelf for it.*

2. Dwelling with them, and that according to knowledge, honouring them, and delighting in their company, *Eph.* 5. 31. *For this cauſe ſhall a man leave his father and mother, and be joyned to his wife.* 1 Pet. 3. 5. *Husbands dwell with them according to knowledge, giving honour unto the wife as the weaker veſſel.* Prov. 5. 18. 19. *Rejoyce with the wife of thy youth: Let her be as the loving Hinds, and pleaſant Roe: Let her breaſts ſatisfie thee at all times, and be thou raviſht always with her love.*

3. Tenderneſs towards them, and careful proviſion of food and raiment, and all things neceſſary for them, as for their own bodies. *Eph.* 5. 28. 29. *So ought men to love their wives as their own bodies; he that loveth his wife loveth himſelf; for*

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no man yet ever hated his own flesh, but nourisheth and cherisheth it.

4. Fidelity to them in keeping marriage-covenant, so as to forbear the use of any other besides themselves. *Hos.* 3. 3. *Thou shalt not be for another man, so will I also be for thee.*

5. Protection of them from injuries and covering of their infirmities, with the wing of Love, 1 *Sam.* 30. 18. *And David rescued his two Wives.* 1 Pet. 4. 8. *For Charity or love shall cover the multitude of sins.*

6. Care to please them in things lawful, and fit; and praise of them when they do well, 1 *Cor.* 7. 33. *He that is married, carreth for the things that are of the world, how he may please his wife.*

7. Prayer with them, and for them, counsel and admonition of them, and every way helping them, especially in reference to their Souls, walking with them in the wayes and ordinances of the Lord, 1 *Pet.* 3. 7. *Ye Husbands dwell with them according to knowledge, as being Heirs together of the Grace of Life; that your Prayers be not hindred.* Luke 1. 6. *And they both were righteous before God, walking in all the Commandments and Ordinances of the Lord blameless.*

Q. 9. *What are the duties of Servants to their Masters?*

A. The duties of Servants to their Masters are.

1. Honour of their Masters in Heart, Speech and Behaviour, *Mal.* 1. 6. *A Servant honoureth his Master.* 1. Tim. 6. 1. *Let as many Servants as are under the Yoke, count their own Masters worthy of all honour.*

2. Service of them with diligence, willingness, fear, and out of obedience unto Christ, *Eph.* 5. 6. 7. ' Servants be
, obedient unto them that are your Masters according to the
, Flesh, with fear and trembling, in singleness of heart as
, unto Christ: Not with eye service, as men pleasers, but
, as the servants of Christ, doing the will of God from the
, heart; with good will doing service as to the Lord, and
, not to men.

3. Faithfulness to them in their Estate, and any trust committed to them, with endeavours to please them well in all things, *Tit.* 2. 9. 10. *Exhort Servants to please their own Masters well in all things, shewing all good fidelity, that they may adorn the Doctrine of God our Saviour in all things.*

4. Meekness and patience, under reproof and stroaker,

and

and that not only when they do deserve them, but also when they are innocent. 1 *Pet.* 2. 18. 19. 'Servants be subject to your masters with all fear, not only to the good and gentle, but also to the froward: For this is thank-worthy, if a man for conscience towards God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shal take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

Q. 10. *What are the duties of Masters to their Servants.*

A. The duties of Masters to their Servants are, 1. wisdom and gentleness in their guidance and Government of their servants, and acceptance of their diligence and willingness in their service, not threatning for every fault, remembering that they also are Servants to Christ, and have many faults to be covered, *Ephes.* 6. 9. *And ye Masters do the same things unto them forbearing (or moderating) threatning, knowing that your master, is in Heaven, and there is no respect of persons with him.*

2. Provision of convenient and sufficient food for them, *Prov.* 27. 27. *Thou shalt have enough for thy food, for the food of thy Houshold and for the maintenance of thy Maidens.*

3. Payment of their wages in full, and at the promised time, *Col.* 4. 1. *Masters give unto your servants that which is just and equal*, Deut. 24. 14. 15. *Thou shalt not oppress an hired servant, at his day thou shalt give him his hire, for he is poor and setteth his heart upon it, lest he cry against thee to the Lord, and it be sin to thee.*

4. Reproof of them for sin, and correction of them with more than words, for some faults, *Prov.* 29. 19. *A Servant will not be corrected by words, for though he understand, he will not answer.*

5. Instruction of them in the ways of God, worshipping God with them; allowance of time every day for worshipping God by themselves, restraining them as much as they can from every sin, especially from external breach of the Sabbath; exhortation and perswasion of them unto the obedience and service of the Lord, and therein to be both Examples unto, and Companions with them, *Gen.* 16. 19. *I know him that he will Command his houshold, and they shall keep the ways of God.* Josh. 24. 15. *As for me and my house, we will*

will ſerve the Lord. Acts 10. 2. *A devout man, and one that feared God, with all his houſe.*

Q. 11. *What are the duties of the people to their Miniſters?*

A. The duties of People to their Miniſters are.

1. High eſtimation of them, and endeared love to them for their work's ſake, 1 *Theſ.* 5. 12. 13. *And we beſeech you brethren, to know them which labour amongſt you, and are over you in the Lord; and to eſteem them very highly in love, for their workes ſake.* Gal. 4. 14. 15. *Ye received me as an Angel of God, even as Chriſt Jeſus; for I bear your record, that if it had been poſſible, you would have plucked out your own eyes, and given them to me.*

2. Diligent attendance upon the word preached; & other Ordinances adminiſtred by them, Luke 10. 16. *He that heareth you heareth me.*

3. Meek and patient ſuffering the word of Reproof, and ready Obedience unto the word of command, which Miniſters ſhall from the Scriptures make known unto them, together with ſubmiſſion unto the Diſcipline entruſted with them, by the Lord, *Jam.* 1. 21. *Receive with meekneſs the engrafted Word,* &c. Heb. 13. 17. *Obey them that have the rule over you, and ſubmit your ſelves, for they watch for your Souls.*

4. Communicating to them of their Temporals, 1 Cor. 9. 14. *The Lord hath ordained, that they that preach the Goſpel, ſhould live of the Goſpel.* Gal 6. 6. *Let him that is taught in the Word, communicate unto him that teacheth in all good things.*

5. Prayer for them, Rom. 15. 13. *Now I beſeech you brethren, for the Lord Jeſus Chriſt's ſake, and for the love of the Spirit that ye ſtrive together with me in your Prayers to God for me,* 1 Theſ. 5. 15. *Brethren, pray for us.*

6. Shutting their ear againſt Reproaches and ſlanders, believing nothing without proof, and ſtanding up in their defence againſt an ungodly World, and many falſe brethren, and rotten hearted hypocrites, who are made uſe of by the Devil to caſt dirt upon them, that thereby people receiving prejudces againſt them, might be kept either from Hearing them, or receiving benefit by their Doctrine, and ſo be either drawn to ways of error, or hardned in ways of profaneſs, 1 Tim. 5. 19. *Againſt an Elder receive not an accuſation but before two or three witneſſes.*

Q. 12. *What are the duties of Miniſters to their People?*

A. The

A. The Duties of Miniſters to their People are,

1. Dear and tender Love to their Souls, 1 Theſ. 2. 7. 8. *We were gentle amongſt you, as a Nurſe cheriſheth her Children being ſo affectionately deſirous of you, we were willing to have imparted to you, not the Goſpel only, but alſo our own Souls, becauſe you were dear unto us.*

2. Diligent, ſincere, and frequent Preaching the Word to them, with adminſtration of all Ordinances, 1 *Theſ.* 2. 3. 4. 'For our Exhortation was not deceit, or in Guile; but as we were allowed of God to be put in truſt with the Goſpel, even ſo we ſpeak not as pleaſing men, but God which trieth our hearts. 2 *Tim.* 4. 2. Preach the Word, be inſtant in ſeaſon, out of ſeaſon; reprove, rebuke, exhort with all long ſuffering and Doctrine.

3. Watchfulneſs, over them, with willingneſs and chearfulneſs, 1 *Pet.* 5. 2. 'Feed the Flock of God which is amongſt you, taking the over ſight thereof not by conſtraint, but willingly: Not for filthy lucre, but of a ready mind.

4. Prayer for them and praiſe for the grace of God which is in them, *Epheſ.* 1. 15. 16. *Wherefore I alſo, after I heard of your Faith in the Lord Jeſus, and love unto all Saints, ceaſe not to give thanks for you, making mention of you in my Prayers.*

5. Shewing themſelves an example of holineſs and good works unto them, Tit. 2. 7. *In all things ſhewing thy ſelf a pattern of good works*, Tim. 4. 14. *Be thou an example of the believers in Word, in converſation, in charity, in Spirit, in faith, in purity.*

Q. 13. *What are the duties of ſubjects to their Magiſtrates?*

A. The duties of Subjects to their Magiſtrates are, 1. High eſtimation and Honour of them, 1. Pet. 2. 17. *Fear God, and honour the King.*

2. Subjection to them, and Obedience unto their Laws, ſo far as they are not contrary to the Laws of Chriſt, Rom. 13. 1. *Let every ſoul be ſubject unto the higher powers.*

3. Ready payment of their dues, Rom. 13. 7. *Render to all their dues, Tribute to whom Tribute is due, Cuſtome to whom Cuſtome.*

4. Defence of them in danger, 1 Sam. 26. 15. *Wherefore haſt thou not kept the Lord the King, for there came in one to deſtroy the King thy Lord.*

5. Prayer

5. Prayer and Thankſgiving for them, 1 Tim. 2. 1. 2. *I exhort that prayers and giving of Thanks be made for all men for Kings and for all that are in authority, that we may lead a quiet and peaceable life in all godlineſs and honeſty.*

Q. 14. *What are the duties of Magiſtrates to their Subjects?*

A. The duties of Magiſtrates to their Subjects are,

1. Government of their Subjects under Chriſt with Wiſdom, Juſtice, and Clemency; endeavouring above all things to promote the intereſt of Religion amongſt them, 2 Chron. 1. 10. *Give me wiſdom and Knowledge, that I may go out and come in before this People*, Chap. 2. 1. *And Solomon determined to build an houſe for the Name of the Lord & an houſe for his Kingdom.*

2. Making good Laws for the benefit of their Subjects, and appointing faithful Officers with charge of due execution of them, 2 Chron. 19. 5. 6. 7. *And he ſet Judges in the Land, and ſaid, take heed what ye do, for ye judge not for man, but for the Lord, for there is no iniquity with the Lord our God, nor reſpect of perſon, nor taking of gifts.*

3. Care of the common ſafety of their Subjects, 2 Chron. 17. 12. *And* Jehoſaphat *reigned in his ſtead. And he placed forces in all the fenced Cities of* Judah; *and ſet gariſons in the Land of* Judah.

4. Encouragement of them that do well by their example, countenance, and rewards; together with diſcouragement and puniſhment of evil doers, 1 Pet. 2. 14. *Governours are for the puniſhment of evil doers, and for the praiſe of them that do well.*

Q. 15. *What are the duties of the Younger, and Inferiour in Gifts and Graces to the Aged and Superiour?*

A. The duties of the younger and inferiour in gifts and graces to the elder and ſuperiour are,

1. To riſe up before them, and give place to them with reverence and reſpect, Lev. 19. 32. *Thou ſhalt riſe up before the hoary head, and honour the face of the old man: and fear thy God.*

2. Humble ſubmiſſion to them, ſo as to follow their wiſe counſels, 1 Pet. 5. 5. *Likewiſe ye younger ſubmit your ſelves unto the elder.* Imitation of them in their graces, and holy converſation, 1 Cor. 11. 1. *Be ye alſo followers of me, even as I alſo am of Chriſt.*

Q. 16. *What are the duties of the aged and ſuperior in gifts & graces, unto the younger and inferiour?* A. The

A. The duties of the aged and ſuperior in gifts & graces, unto the younger and inferiour are, 1. To adorn their old age, and ſhew forth the power of their grace in a holy and examplary converſation, Tit. 2. 2 *That the aged men be ſober, grave, temperate, ſound in Faith, in Charity, in Patience: the aged women likewiſe, that they be in behaviour as becometh holineſs, teachers of good things.*

Q. 17. *What are the duties of Equals one to another?*

A. The duties of Equals one to another are, 1. To live in peace with, & ſincere love to one another, preferring each other in honour, 1 Theſ. 3. 13. 'Be at peace amongſt your ſelves. *Rom.* 11. 9. 10. Let love be without diſſimulation. Be kindly affectioned one to another with brotherly love, in honour preferring one another. 2. To be pitiful, courteous and affable, and ready to promote one anothers good, and to rejoyce therein, 1 Pet. 3. 8. 'Love as brethren; be pitiful, be courteous. 1 *Cor.* 10. 24. Let no man ſeek his own, but every man anothers wealth. *Rom.* 12. 15. Rejoyce with them that rejoyce.

65. Q. *What is forbidden in the fifth Commandment?*

A. The fifth Commandment forbiddeth the neglecting, or doing any thing againſt the honor and duty which belongeth to every one in their ſeveral places and relations.

Q. 1. *How many ways may we ſin againſt the fifth Commandment?*

Anſw. We may ſin againſt the fifth Commandment two ways.

1. By neglect of the duties therein preſcribed.

2. By doing any thing againſt the honour which belongeth unto every one in their ſeveral places and relations.

Q. 2. *What are the ſins of Children againſt their Parents?*

A. The ſins of Children againſt their Parents are,

1. Irreverence toward them, and any ways diſhonouring of them either in ſpeech or behaviour, *Deut.* 27. 16. 'Curſed be he that ſetteth light by his Father or his Mother, and all the People ſhal ſay, Amen. *Prov.* 20. 20. Who ſocurſeth his Father or his Mother, his Lamp ſhal be put out in obſcure darkneſs.

2. Diſobedience to their Commands, *Prov.* 30. 17. 'The eye that mocketh at his Father, and deſpiſeth to obey his Mother, the Ravens of the vallies ſhal pick it out, and young Eagles ſhal eat it.

3. Unteachableneſs and refuſal of their inſtruction, Prov. 8. 33. *Hear inſtruction and be wiſe, refuſe it not.* Prov. 5. 11. 12. 13. 'And thou mourn at laſt, and ſay, How have I hated, inſtruction, and have not obeyed the voyce of my Teachers!

4. Stubbornneſs and incorrigibleneſs under their reproofs and corrections, 2 Sam. 2. 23. 25. *And he ſaid, Why do ye ſuch things? I hear of your evil dealings; notwithſtanding they hearkened not unto the voyce of their Father.*

5. Waſtefulneſs of their ſubſtance, unthankfulneſs for their care and favours, or any ways unkindneſs to them, eſpecially when they are aged and in diſtreſs, Prov. 19. 16. *He that waſteth his Father, and chaſeth away his Mother, is a Son that cauſeth ſhame, and bringeth reproach.* Prov. 23. 22. *Deſpiſe not thy Mother when ſhe is old.*

6. Diſpoſal of themſelves unto callings, or in marriages, without their conſent or advice, Gen. 26. 34. 35. *And Eſau was forty years old when he took to wife* Judith *the daughter of* Beeri *the* Hittite, *and* Baſhemath *the daughter of* Elon *the* Hittite: *Which were a grief of mind unto* Iſaac *and to* Rebekah.

Q. 3. *What are the ſins of Parents againſt their Children?*

A. The ſins of Parents againſt their Children are:

1. Want of natural affection, and tenderneſs towards them, eſpecially when Infants, or ſick and helpleſs, Rom. 1. 31. *Without natural affection.* Job 39. 16. *She is hardned againſt her young ones, as though they were not hers.*

2. Too fond love, giving them their will, and ſubjecting themſelves thereunto; together with partial love, and that expreſſing it ſelf more to the leſs deſerving, and leſs to the more deſerving.

3. Neglect of their Souls to give them inſtruction, and ſeaſonable and needful correction; as alſo neglect of their bodies, to make convenient proviſion for them, Prov. 13. 24. *He that ſpareth his rod hateth his ſon:* 1 Tim. 5. 8. *If any provide not for his own, he is worſe then an infidel.*

4. Cruelty towards them, and unreaſonable provoking of them unto anger, Epheſ. 6. 4. *Ye Fathers provoke not your Children to wrath*, Col. 3. 21. *Fathers provoke not your Children to wrath, leſt they be diſcouraged.*

5. Encouragement of them either by their commands or example in ill-doing, or diſcouragement of them, either by there prohibition or frowns and diſpleaſure in well-doing.

8. Op-

6. Oppoſition of that which is really for their good, either in reference unto their calling or marriage.

Q. 4. *What are the ſins of Wives againſt their Husbands?*

A. The ſins of Wives againſt their Husbands are,

1. Want of that due reverence and honour, and endeared love which they ſhould have for their Husbands above all others, 2 Sam. 6. 16. *And* Michal *ſaw* David *dancing before the Lord, and ſhe deſpiſed him in her heart.* 2. Infidelity in breaking the marriage covenant, or revealing any ſecrets committed by their Husbands unto them, *Prov.* 2. 16. 17. 'To deliver thee from the ſtrange woman, who forſaketh 'the guide of her youth, and forgetteth the covenant of her 'God. 3. Pride, and profuſive ſpending and waſting their eſtates in coſtly cloaths beyond their degree, or any other ways, 1 *Pet.* 3. 3. 'Whoſe adorning let it not be that out-'ward adorning of plaiting the hair, and of wearing of gold, 'or of putting on of apparel. 4. Unſubjection unto, and imperiouſneſs over their Husbands, as if they were their foot, to be commanded by them, and not their head to rule over them; and this accompanied with frowardneſs, and a contentious ſpirit, diſturbing their Husbands with their evil ſpeeches and clamours, Prov. 19. 13. *The contentions of a Wife are a continual dropping.* 5. Evil ſurmiſes, and ſuſpicions of their Husbands without reaſon, unkind behaviour towards them, whatſoever kindneſſes they receive from them, fooliſh ſpeaking of their faults before others to their provocation, in ſtead of love and meek admonitions when they are alone to their amendment. 6. Deafning their ear unto the loving Counſels, and faithful reproofs of their Husbands for their Souls-good, growing the worſe in, and not the better thereby.

Q. 5. *What are the ſins of Husbands againſt their Wives?*

A. The ſins of Husbands againſt their Wives are, 1. Want of that endeared love and kindneſs which is due to their Wives; bitter ſpeeches, unkind, and unreaſonable jealouſies, revilings; & rage at their advice, eſpecially when it is loving and meek, and for the real good of body, or eſtate, or name, or ſoul, Col. 3. 19. *Husbands love your Wives, and be not bitter againſt them.* 2. Unfaithfulneſs unto their Wives, and that either in reference unto their bodies by adultery; or in reference unto their Souls by neglect of ſuch advice, reproof,

or inſtruction as may be for their Souls good, eſpecially by drawing them unto ſin to their Souls ruine, *Mal.*2.14. 'The 'Lord hath been a witneſs between thee and the wife of thy 'youth, againſt whom thou haſt dealt treacherouſly: yet is 'ſhe thy Companion and the Wife of thy covenant. *Jer.*44. '15. 16. Then the men which knew that their Wives had 'burnt incenſe unto other gods, anſwered: as for the word 'which thou haſt ſpoken unto us in the name of the Lord, 'we will not hearken unto thee.

Q. 6. *What are the ſins of ſervants againſt their Maſters?*

A. The ſins of Servants againſt their Maſters are, 1. Diſobedience unto their lawful, and fit commands, or unwilling obedience; or eye-ſervice of them only, neglecting their buſineſs, when their backs are turned, Col. 3. 22. 23. 'Servants obey in all things your Maſters not with eye-ſervice 'as men pleaſures, but in ſingleneſs of heart, fearing God; 'and whatſoever ye do, do it heartily as unto the Lord. 2. Diſhonouring them by reviling ſpeeches to them, or reproachful ſpeeches of them; or by any kind of rude and ſaucy behaviour before them. 3. Lying, or any ways diſſembling with them; wronging, or any ways defrauding of them in their eſtates, Pſalm 101. 7. *He that worketh deceit ſhall not dwell within my Houſe; he that telleth lyes ſhall not tarry in my ſight.*

4. Repining at their proviſions without cauſe; impatient, anger, diſcontent, ſurlineſs anſwering again when reproved for their fault, Tit. 2. 9. *Not anſwering again.*

5. Receiving no inſtruction from them; withdrawment from, or negligent & ſleepy attendance upon Family worſhip.

Q. 7. *What are the ſins of Maſters againſt their Servants?*

Anſw. The ſins of Maſters againſt their Servants, are: 1. Requiring and commanding them to do any thing which is in it ſelf ſinful, or encouraging of them by their example ſo to do, *Iſai.* 37. 4. 'It may be the Lord will hear the 'words of *Rabſhakeh*, whom his Maſter hath ſent to reproach 'the living God.

2. Requiring their whole time for themſelves, and not allowing them ſufficient for the refreſhment of nature, and daily ſecret worſhip of God.

3. Proud, imperious carriage towards them, & ruling over them with ſeverity and continual chiding and threatnings; diſcon-

diſcontent and diſſatisfaction with all their willing endeavours to do them ſervice; too eager inſiſting upon, and too frequent upbraiding them with their faults, Eph. 6. 9. *Forbearing threatning.*

4. Niggard pinching, and with-holding from them their convenient food; or things needful for them when they are ſick, as alſo keeping back from them their due wages, Jam. 5. 4. *Behold, the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth.*

5. Neglect of their Souls, and of Family-worſhip with them, Jer. 10. 25. *Pour out thy fury upon the Families that call not upon thy Name.*

Q. 8. *What are the ſins of people againſt their Miniſters?*

Anſw. The ſins of people againſt their Miniſters are, 1. Hatred and perſecution of them, either with the hand or tongue, making ſlanders, or taking them up without proof, and no ways eſteeming and honouring of them as Miniſters of Chriſt, and Embaſſadors ſent from Heaven unto them, 3 John 10. *I will remember his deeds which he doth, prating againſt us with malicious words.* 2 Corint. 10. 10. *His letters (ſay they) are weighty and powerful, but his bodily preſence is weak, and his ſpeech contemptible,* Luke 10. 16. *He that deſpiſeth you deſpiſeth me.*

2. Forbearing to hear them through an itching ear, ſlightneſs of Spirit in hearing, and any ways grieving of them by their unbelief, hardneſs of heart, unfruitfulneſs, diviſions amongſt themſelves, unſtedfaſtneſs and unſuitable converſation unto the Goſpel, which their Miniſters do preach amongſt them, 2 *Tim.* 4. 3. 4. 'For the time will come when 'they will not endure ſound Doctrine, but after their own 'luſts ſhall heap up to themſelves Teachers, having itching 'ears; and they ſhall turn away their ears from the truth, & 'ſhall be turned unto fables. *Mark* 4. 5. He looked about 'with anger, being grieved for the hardneſs of their hearts. '2 *Cor.* 2. 4. Out of much affliction and anguiſh of heart I 'wrote unto you with many tears.

3. Reſtraining prayer for them, denial of required ſubmiſſion and obedience unto them, with-holding due maintainance from them, or any ways neglecting the duties required of people to their Miniſters.

Q. 9. *What are the ſins of Miniſters againſt their People?*

Anſw.

Anſw. The ſins of Miniſters againſt their people, are: 1 Want of ſincere and tender love to their Souls, ſeeking more to receive earthly gain from them, then to do any good unto them, 2 Cor. 12. 14. *I ſeek not yours, but you,* Iſai. 56. 10. *His Watch men are blind, they are greedy Dogs who can never have enough: they look every one for his gain from his quarter,* 2. Negligence in their prayers and ſtudies for them, and in their preaching the word to them, 1. Tim. 4. 13. 14. *Give attendance to Reading, and Exhortation, and Doctrine; Neglect not the gift that is in thee, which was given thee by Prophecy, with the laying on of the hands of the Presbytery.* 3. Unwatchfulneſs over them, unprofitableneſs of their diſcourſe amongſt them, unſuitableneſs of converſation unto their Doctrine and profeſſion, unteaching that by their lives which they teach in their Pulpits. 4. Corrupting the word they preach, and infecting the minds of their people with erroneous opinions, 2 Cor. 2. 17. *We are not as many which corrupt the Word of God.*

Queſt. 10. *What are the ſins of Subjects againſt their Magiſtrates?*

Anſw. The ſins of Subjects againſt their Magiſtrates are, 1. Rebellion againſt them, and any treaſonable ſeeking their overthrow and ruine, Prov. 17. 11. *An evil man ſeeketh only Rebellion, therefore a cruel Meſſenger ſhal be ſent againſt him.* 2. Unſubjection and diſobedience unto their good and righteous Laws, Rom. 13. 5. *Wherefore ye muſt needs be ſubject not only for wrath, but alſo for conſcience ſake.* 3. Neglecting of Prayer for them, and in ſtead thereof, ſpeaking evil of them. 2 Pet. 2. 10. *Preſumptuous are they, ſelf-willed; they are not affraid to ſpeak evil of Dignities.* 4. Reviling ſpeeches unto them, and irreverent behaviour before them, Exod. 22. 28. *Thou ſhalt not revile the gods, nor curſe the Ruler of thy people,* 2 Sam. 24. 20. *And* Araunah *went out and bowed himſelf before the King.* 5. Denial of their juſt dues, and any ways defrauding of them, Rom. 13. 8. *Owe no man any thing.*

Q. 11. *What are the ſins of Magiſtrates againſt their Subjects?*

Anſw. The ſins of Magiſtrates againſt their Subjects are, 1. Making Laws which are contrary unto the Laws of God, Dan. 6. 12. *Haſt thou not ſigned a decree, that every man that ſhall ask a Petition of any god or man within thirty days, ſave of thee, O King, ſhall be caſt into the Den of Lyons?* 2. Oppreſſion Tyranny,

Tyranny, and cruelty in their government, Prov. 28. 15. 16. *As a roaring Lyon, and ranging Bear, ſo is a wicked Ruler over the poor people. The Prince that wanteth underſtanding, is alſo a great Oppreſſor, but he that hateth Covetouſneſs, ſhall prolong his dayes.* 3. Seeking their own Intereſt, rather than the Intereſt of the common-wealth. 4. Diſcountenance, and diſcouragement of the Good and Righteous, together with Encouragement and Preferment of the Wicked and unrighteous. 5. Unſubjection to the Laws of God themſelves, and by their evil Example encouraging others to do the like, Pſal. 12. 8. *The wicked walk on every ſide when the vileſt men are exalted.*

Q. 12. *What are the ſins of the younger and weaker in Gifts and Graces, againſt them that are aged and ſtronger?*

A. The ſins of the younger and weaker in Gifts, and Graces, againſt them which are aged & ſtronger, are, 1. A proud conceitedneſs of wiſdom and worth in themſelves, beyond their elders and betters, together with a deſpiſing of them in their hearts, and judging of them for making uſe of their known Liberty, 1 Tim. 3. 6. *Not a Novice, leſt being lifted up with Pride, he fall into the condemnation of the Devil*, Rom. 14. 2. *Let not him that eateth not, judge him that eateth.* 2. A rude and undecent taking place of them, or any ways irreverent carriage towards them, Luk. 19 8. 9. *Sit not down in the higheſt Room, leſt a more honorable then thou be bidden; and he ſay, give this man place.* 3. A maſterly ſpirit and ſtiff will which will not yeeld to their wiſe Counſels and advice for their good.

Q. 13. *What are the ſins of the aged and ſtronger in Gifts and Graces, againſt the younger and weaker.*

A. The ſins of the aged and ſtronger in Gifts and Graces, againſt the younger and weaker, are, 1. Giving them evil examples of Unholineſs, Covetouſnes, Unrighteouſneſs, Intemperance, or any Wickedneſs. 2. Contemptuous carriage towards them, or not giving due encouragement unto good beginnings. 3. Not bearing with their weakneſs, and deſpiſing of them, becauſe of their infirmities, Rom. 15. 1. *We then that are ſtrong, ought to bear with the infirmities of the weak, and not to pleaſe our ſelves.* Rom. 14. 3. *Let not him that eateth deſpiſe him that eateth not.*

Q. 14. *What are the ſins of Equals, one againſt another?*

A. The ſins of Equals, one againſt another are, 1. Hatred, Envy, Malice, Inordinate anger towards, and evil ſpeaking, either to or of one another, and any way, injuring, defaming and diſhonouring, each other, Eph. 4. 31. 32. *Let all bitterneſs and wrath, and anger, and clamour, and evil ſpeaking be put away from you, with all malice; and be kind one to another, tender hearted for giving one another.* 2. Inſtead of provoking one another unto Love and good Works, enticing one another or yielding unto one anothers enticements unto ſin, Heb. 10. 24. *Let us conſider one another, to provoke unto love, and good works*, Prov. 1. 10. *My Son, If ſinners entice thee, conſent thou not.* 3. A private contracted ſelfiſh ſpirit, which keepeth them from any cordial, diligent and ſeeking of one anothers good, unleſs their own private carnal Intereſt be promoted thereby, 1 Cor. 10. 24. *Let no man ſeek his own, but every man anothers wealth.*

66. Q. *What is the Reaſon annexed to the fifth Commandment?*

A. The reaſon annexed to the fifth Commandment is, A promiſe of longe life and proſperity (as far as it ſhall ſerve for Gods Glory, and their own good) to all ſuch as keep this Commandment.

Q. 1. *What is the Promiſe it ſelf, Which is annexed for the encouragement of thoſe that keep this fifth Commandment?*

A. The Promiſe it ſelf which is annexed for the encouragement of them that keep this fifth Commandment, is the promiſe of long life; and this is the firſt particular Commandment with promiſe. 'Honour thy Father and thy Mother, that thy days may be long in the Land which the Lord 'thy God giveth thee, *Epheſ.* 6. 2. Honour thy Father 'and thy Mother (which is the firſt Commandment with 'promiſe.)

Q. 2. *How is the fifth Commandment, the firſt Commandment with Promiſe, when there is a Promiſe of Gods ſhewing mercy unto thouſands, annexed unto the ſecond Commandment?*

A. The promiſe of Gods ſhewing mercy unto thouſands annexed unto the ſecond Commandment, hath not a reſpect unto that Commandment only, but is made to thoſe that love God, and with that, keep all his other Commandments; whereas this promiſe of long life is particularly applied unto the keepers of this fifth Commandment.

Q. 3.

Q. 3. *What is included in this promiſe of long life?*

A. This promiſe of long Life doth include, not only the continuance of Life for a long time, which may be ſo accompanied with Miſeries, that Death may be more deſirable, but alſo it includeth the bleſſing and proſperity of Life, Eph. 2. 3. *Honour thy Father and thy Mother that it may be well with thee, and that thou mayeſt live long on the Earth.*

Q. 4. *Do all thoſe then that honour their Parents, live long and proſper upon the Earth?*

A. 1. Many that honour their Parents, and are faithful in all Relative duties, do now attain long Life and proſperity in the World, and that by vertue of this promiſe; and thoſe that do otherwiſe, are many of them cut off in their youth, or in the midſt of their days, and bring the Curſe of poverty and want upon themſelves whilſt they live: yet withal, we may obſerve that temporal promiſes and judgements, were fulfilled more in the Letter, formerly in the Old Teſtament-times, then in the latter Goſpel days, wherein they are often exchanged into ſpiritual. 2. This promiſe is to be underſtood with this exception, ſo far as it may ſerve for Gods glory, and the real good of thoſe that keep this Commandment; and oftentimes God is glorified, and they are benefitted, when they are exerciſed with affliction, and God ſees it beſt to take ſome of them home in their youth, or ſtrength of their years to himſelf, to hide them from the miſeries that befall them that ſurvive, and in ſtead of long life on Earth, he giveth them eternal life in Heaven, Pſal. 119. 71. *It is good for me that I have been afflicted, that I might learn thy Statutes.* Iſai. 57. 1. *The righteous periſheth, and merciful men are taken away from the evil to come.* 1 John 1. 25. *This is the promiſe that he hath promiſed us, even eternal life.*

67. Q. *Which is the ſixth Commandment?*

A. The ſixth Commandment is, Thou ſhalt not kill?

68. Q. *What is required in the ſixth Commandment?*

A. The ſixth Commandment requireth all lawful endeavours to preſerve our own life, and the life of others.

Q. 1. *What doth the ſixth Commandment reſpect?*

A. The ſixth Commandment doth reſpect our own, and others life.

Q. 2. *What doth the ſixth Commandment require, in reference to our own life?*

Anſw.

Anſw. The ſixth Commandment doth require, in reference unto our own life, all lawful endeavours for the preſervation of it.

Q. 3. *May we not deny Chriſt and his Truths for the preſervation of our life if we ſhould certainly looſe our life for owning and acknowledging them?*

A. The denial of Chriſt and his Truths, is an unlawful means for the preſervation of our life, and therefore not to be uſed, and the ſaving our life this way, is the way to loſe our life, and our ſouls for ever; Matth. 10. 33. *Whoſoever ſhall deny me before men, him alſo will I deny before my Father which is in Heaven* Matth. 16. 25. 26. *Whoſoever will ſave his life ſhall loſe it. What is a man profited if he ſhould gain the world, and loſe his own Soul?*

Q. 4. *May we not in any caſe endeavour the ſaving of our life by a lye, as* Iſaac *did at* Gerar, *when he ſaid his Wife was his Siſter, leſt the men of the place ſhould kill him for his Wifes ſake* Gen. 26. 8.

A. The Apoſtle doth anſwer this caſe, Rom. 3. 8. *We be ſlanderouſly reported that we ſay, Let us do evil, that good may come, whoſe damnation is juſt.* 2. Therefore the lye of *Iſaac* for preſervation of his life was his ſin, and offenſive to God and no more to be approved then adultery of *David*, which the Scripture doth record, nor for Imitation, but for Caution.

Q. 5. *May we not defend our life againſt an Enemy that doth aſſault us on the Sabbath day, though we intermit the duties of Gods worſhip hereby?*

A. Though ſins ought never to be committed what-ever good might come thereby, Negative precepts binding to all times, yet Poſitive precepts binding always, but not to all times; Duties may be intermitted at ſome time without ſin, and God doth deſpenſe with his worſhip on his day, when it is neceſſary we ſhould be employed otherwiſe in the defence of our life againſt a publick Enemy.

Q. 6. *What are the lawful endeavours which we ought to uſe for the preſervation of our life?*

A. The lawful endeavours which we ought to uſe for the preſervation of our life, are. 1. Defence of our ſelves with arms and weapons, againſt the violence of Thieves, and Cut-throats, that ſeek to murder us, Luke 22. 36. *He that hath no Sword, let him ſell his garment and buy one.* 2. Defence of

our

ſelves with Cloaths and in Houſes, againſt the violence the Weather, and cold, Prov. 31. 12. *She is not afraid of Snow for her Houſhold: For all her Houſhold are clothed with Scarlet.* 3. The nouriſhing and refreſhing our bodies in a ſober and moderate uſe of meat, drink, and ſleep, Epheſ. 5. 29. *For no man hateth his own fleſh; but nouriſheth and cheriſheth it.* 1 Tim. 5. 23 *Drink no longer water, but uſe a little wine for thy ſtomacks ſake, and thine often infirmities.* Joh. 11. 12. *If he ſleep he ſhall do well.* 4. The exerciſing our Bodies with labour, and moderate recreation, Eccleſ. 5. 12. *The ſleep of a labouring man is ſweet.* Eccleſ. 7. 1. 4. *To every thing there is a Seaſon, and a time to every purpoſe under the Sun: A time to Weep, and a time to Laugh, a time to Mourn, and a time to Dance.* 5. The uſe of Phyſick for the removal of ſickneſs, and the recovery of Health, Matth. 9. 12. *They that are whole need not the Phyſician, but they that are ſick.* 6. Patience, peaceableneſs, Contentment, Chearfulneſs, and the moderate exhiliating our ſpirits with Gods gifts, eſpecially rejoycing in the Giver, and uſing all good means to get and keep our mind and heart in a good temper, which doth much tend to the preſervation of our health, and a good temper alſo in our Body, Prov. 17. 22. *A merry heart doth good like a Medicine, but a broken ſpirit dryeth the bones.*

Q. 7. *What doth the ſixth Commandment require in reference unto the life of others?*

A. The ſixth Commandment doth require, in reference unto the life of others, all lawful endeavours to preſerve others life.

Q. 8. *May no lye be made uſe of, to preſerve the life of others, eſpecially if they be Gods people, and their life be unjuſtly ſought by Gods enemies; as* Rahab *by a lye ſaved the lives of the* Iſraelites *in her houſe, for which ſhe is recorded with commendation, and her ſelf and houſe were ſaved, when all the City beſides were deſtroyed?*

A. 1. No lye muſt be uſed upon this or any account, the life of the lives of the moſt Righteous not being ſo evil, as the leaſt evil of ſin. 2. *Rahab* was commended ſpared for her Faith, and becauſe of the promiſe which the *Iſraelites* had made unto her, not becauſe of her lye, which was her ſin, which ſin without a pardon, would have been puniſhed with Hell, Hebr. 11. 31. *By Faith the Harlot* Rahab *periſhed,*

not

Anſw. The ſixth Commandment doth require, in reference unto our own life, all lawful endeavours for the preſervation of it.

Q. 3. *May we not deny Chriſt and his Truths for the preſervation of our life if we ſhould certainly looſe our life for owning and acknowledging them?*

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our

ſelves with Cloaths and in Houſes, againſt the violence the Weather, and cold, Prov. 31. 12. *She is not afraid of the Snow for her Houſhold: For all her Houſhold are clothed with Scarlet.* 3. The nouriſhing and refreſhing our bodies in a due and moderate uſe of meat, drink, and ſleep, Epheſ. 5. 29. *For no man hateth his own fleſh; but nouriſheth and cheriſheth it.* 1 Tim. 5. 23 *Drink no longer water, but uſe a little wine for thy ſtomacks ſake, and thine often infirmities.* Joh. 11. 12. *If he ſleep he ſhall do well.* 4. The exerciſing our Bodies with labour, and moderate recreation, Eccleſ. 5. 12. *The ſleep of a labouring man is ſweet.* Eccleſ. 7. 1. 4. *To every thing there is a Seaſon, and a time to every purpoſe under the Sun: A time to Weep, and a time to Laugh, a time to Mourn, and a time to Dance.* 5. The uſe of Phyſick for the removal of ſickneſs, and the recovery of Health, Matth. 9. 12. *They that are whole need not the Phyſician, but they that are ſick.* 6. Patience, peaceableneſs, Contentment, Chearfulneſs, and the moderate exhiliating our ſpirits with Gods gifts, eſpecially rejoycing in the Giver, and uſing all good means to get and keep our mind and heart in a good temper, which doth much tend to the preſervation of our health, and a good temper alſo in our Body, Prov. 17. 22. *A merry heart doth good like a Medicine, but a broken ſpirit dryeth the bones.*

Q. 7. *What doth the ſixth Commandment require in reference unto the life of others?*

A. The ſixth Commandment doth require, in reference unto the life of others, all lawful endeavours to preſerve others life.

Q. 8. *May no lye be made uſe of, to preſerve the life of others, eſpecially if they be Gods people, and their life be unjuſtly ſought by Gods enemies; as* Rahab *by a lye ſaved the lives of the* Iſraelites *in her houſe, for which ſhe is recorded with commendation, and her ſelf and houſe were ſaved, when all the City beſides were deſtroyed?*

A. 1. No lye muſt be uſed upon this or any account, the ſaving of the lives of the moſt Righteous not being ſo evil, as the leaſt evil of ſin. 2. *Rahab* was commended ſpared for her Faith, and becauſe of the promiſe which the *Iſraelites* had made unto her, not becauſe of her lye, which was her ſin, which ſin without a pardon, would have been puniſhed with Hell, Hebr. 11. 31. *By Faith the Harlot* Rahab *periſhed,*

not

not with them that believed not, when she had received the spirit with peace.

Q. 9. *How may and ought we to endeavour the preservation of others lives?*

A. 1. Such as are Magistrats, Judges, and have power in their hand, ought to defend the innocent, when oppressed, wronged, and in danger of loosing their livelihood, especially when in danger of death, Psalm 82.3.4. *Defend the poor and fatherless; Deliver the poor and needy, rid them out of the hand of the wicked.* Prov. 24.11.12. *If thou forbear to deliver them that are drawn to death, and those that are ready to be slain: If thou sayest, behold, we knew it not: Doth not he that pondereth the heart consider it? And shall he not render to every man according to his works?*

2. All ought to distribute necessaries of life according to our ability, unto such as are poor and in want. *Jam.* 2.15.16. 'If a Brother or Sister be naked, and destitute of daily food, 'and one of you say unto him, depart in peace, be you 'warmed, be you filled; notwithstanding you give them not 'those things which are needfull to the body; what doth 'it profit? 3. All ought to forbear all wrongs, and doing any injury unto any person, and to forgive such injuries as are done unto us, returning good for evil, Phil. 2. 15. *Be blameless and harmless, to the Children of God without rebuke.* Colos. 3. 13. *Forgive one another, if any man have a quarrel against any.* Rom. 12. 21. *Be not overcome of evil, but overcome evil with good.*

69. Q. *What is forbidden in the sixth Commandment?*

A. The sixth Commandment forbiddeth the taking away of our life, or the life of our Neighbour unjustly, and whatsoever tendeth thereunto.

Q. 1. *Whom doth the sixth Commandment forbid us to kill?*

A. The sixth Commandment forbiddeth us to kill, either our selves, or others.

Q. 2. *How are we forbidden to kill our selves, or others?*

A. We are forbidden to kill our selves or others, either directly by taking away our own, or others life; or indirectly by doing any thing that tendeth thereunto.

Q. 3. *Is it unlawful upon any account to kill our selves, as when hereby we shall prevent others from putting us to death with torture and disgrace; as* Cato, *and other Heathens, who slew themselves;*

ſelves; *and* Saul, *who fell upon his own ſword, that he might not be ſlain and abuſed by the uncircumciſed* Philiſtines?

A. 1. It is unlawful in any cauſe to kill our ſelves, *Acts* 16. 27. 28. 'And the Keeper of the Priſon drew out his ſword, and would have killed himſelf, but *Paul* cryed with a loud voyce, Do thy ſelf no harm. 2. Although the Heathens counted it a vertue, and the part of a brave heroical ſpirit, in ſome caſes to kill themſelves; yet the Law of God alloweth no ſuch thing, but accounteth ſuch perſons ſelf-murderers. 3. It was *Sauls* ſin to die in that act of ſelf-murder, and we ought rather to ſubmit our ſelves to any abuſes, and tortures of others which is their ſin, then to lay violent hands on our ſelves, and ſo die in a ſin which there is no time, nor place for repenting of afterwards.

Q. 4. *Is it poſſible for them that kill themſelves to be ſaved, when there can be no repenting afterwards for this ſin?*

A. 1. It is poſſible for ſome to give themſelves their deaths wound, and yet repent before they die and be ſaved, although this is very rare. 2. It is poſſible that ſome who are Children of God, may in a Frenzie (Satan taking advantage to inject temptations hereunto) to kill themſelves, and yet through habitual Faith and Repentance to attain ſalvation.

Q. 5. *Is it lawful in any caſe to kill others?*

A. 1. It is lawful to kill others. 1. In the execution of the juſt Sentence of the publick Laws, eſpecially on ſuch as have been Murderers, Numb. 35. 30. *Whoſo killeth any perſon, the Murderer ſhal be put to death?* 2. In lawful war. Jer. 48. 10. *Curſed is he that keepeth back his Sword from blood.* 3. In neceſſary ſelf defence, Exod. 22. 2. *If a Thief be found breaking up, and be ſmitten that he die, there ſhall be no blood ſhed for him.*

Q. 6. *Is it lawful to fight, and kill another in a Duel?*

A. 1. It is unlawful to fight a private Duel, except a man be ſet upon by another, and he cannot avoid; then it is lawfull for a man in his own defence to fight, and ſlay his enemy that aſſaulteth him. 2. It is lawful to fight a publick Duel, if a ſingle enemy at the head of an Army do make a challenge, and it may be the means to prevent the effuſion of the more blood; as *David* did well to fight with, and kill *Goliah.*

Q. 7.

Q. 7. *May we not be guilty of the murder of our ſelves, or others, any other ways then by directly taking away our own or others lives?*

A. We may be guilty of the murder of our ſelves, or others indirectly, by doing any thing that tendeth to take away our own or others lives. As, 1. By neglecting, or with-holding the lawful and neceſſary means for the preſervation of life, ſuch as Meat, Drink, Sleep, Clothes, Phyſick, needful Recreations, and the like: when we forbear to make uſe of the neceſſary preſervatives of life our ſelves, either through a pinching humour, or Satans temptation, that we have no right to them, and hereby haſten our end, we are guilty of ſelf-murder: When we deny the neceſſaries of life to others in extream want, through Covetouſneſs, and want of pity, we are guilty of their Murder. 2. By exceſs in Eating, Drinking, carking Care, Envy, immoderate Sorrow, or doing any thing which may break and debilitate, or take of the vigour of our minds, and which may breed diſtempers in our Bodies, this tendeth to ſelf-murder, Luke 21. 34. *Take heed leſt your hearts be overcharged with ſurfetting and drunkenneſs, and the cares of this life.* Prov. 14. 30. *Envy is the rottenneſs of the bones.* Prov. 17. 22. *A broken ſpirit dryeth the bones.* 3. By Hatred, ſinful Anger, Malice, bitter Speeches, Oppreſſion; eſpecially by ſtriking, wounding, and any ways hurting the Bodies of others; this tendeth to the taking away the lives of others, and is Murder in Gods account, 1 John 3. 15 *Whoſoever hateth his Brother is a murderer.* Mat. 5. 21. 22. *Ye have heard that it was ſaid by them of old times, Thou ſhalt not kill; And whoſoever ſhall kill, ſhall be in danger of the judgement: But I ſay unto you, that whoſoever is angry with his Brother without a cauſe, ſhall be in danger of the judgement: And whoſoever ſhall ſay, Thou Fool, ſhall be in danger of Hell fire.* Gal. 5. 15. *If ye bite and devour one another, take heed ye be not conſumed one of another.* Prov. 12. 18. *There is that ſpeaketh like the piercing of a Sword.* Ezek. 22. 7. *In the midſt of thee have they dealt by Oppreſſion: In thee have they vexed the fatherleſs and the Widow.*

70. Q. *Which is the ſeventh Commandment?*

A. The ſeventh Commandment is, Thou ſhalt not commit Adultery.

71. Q. *What is required in the ſeventh Commandment?*

A. The

A. The seventh Commandment requireth the preservation of our own, and our neighbours Chastity, in heart, speech, and behaviour.

Q. 1. *What doth the Commandment respect?*

A. The seventh Commandment doth respect our own and others Chastity.

Q. 2. *What doth the seventh Commandment require in reference to our own and others Chastity?*

A. The seventh Commandment doth require, in reference unto our and others Chastity, the preservation therein, in keeping of our selves unpolluted, and doing what in us lyeth to prevent the defilements of others; 1 Thes. 4. 3. *For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one know how to possess his Vessel in sanctification and honour.*

Q. 3. *Wherein are we bound by this Commandment to preserve our own and our Neighbours Chastity?*

A. We are bound by this Commandment to preserve our own and our Neighbours Chastity, 1. In heart, by such love unto, and desire after, and delight in one anothers company, as is pure and chast; and that whether we be men, as to the company of women, or women as to the company of men; 1 Pet. 1. 22. *See that ye love one another with a pure heart fervently.* 2. In speech, by such discourse one with another, as is uncorrupt, and may tend to one anothers edification and sanctification: Eph. 4. 29. *Let no corrupt Communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.* 3. In behaviour by such a conversation and actions as are modest and chast. 1 Pet. 3. 1. 2. 'That if any obey not the Word, they also may without the Word be won by the conversation of the Wives: while they behold your chast conversation coupled with fear.

Q. 4. *Whereby may we preserve our Chastity?*

A. We may preserve our Chastity, 1. By watchfulness, and that, 1. Over our hearts and spirits, to oppose uncleanness in the first desires of it, and inclinations of heart to it, and risings of it in the thoughts; Prov. 4. 23. *Keep thy heart with all diligence*; Mal. 2. 16. *Therefore take heed to your spirit.* 2. Over our senses, our eyes, to turn them away from such objects as may provoke lust; Job 31. 1. *I made a Covenant with*

with mine eyes, why then ſhould I think upon a maid? Our eyes to ſhut them againſt all laſcivious diſcourſe; we muſt watch alſo againſt all ſuch touches and wanton dalliances, as may be an incentive to unchaſt deſires, and take heed of all light and lewd company, and watch to avoid all occaſions, and reſiſt temptations to the ſin of uncleanneſs; Prov. 5. 8. 'Remove thy way far from her, come not nigh the door of 'her houſe. *Gen.* 39. 7. 8. 9. His Maſters Wife caſt her eyes 'upon *Joſeph*, and ſhe ſaid, Lie with me; but he refuſed: 'How can I do this great wickedneſs, and ſin againſt God? 2. By diligence in our callings, wherein when our bodies and minds are buſily imployed, both may be preſerved from thoſe unclean practiſes and deſires, which idle perſons are more prone unto; *Prov.* 31. 27. 29. 'She eateth not the 'bread of idleneſs: Many Daughters have done vertuouſly, 'but thou excelleſt them all. *Gen.* 34. 1. 2. And *Dinah* went 'out to ſee the Daughters of the Land: And *Shechem* took 'her, and lay with her, and defiled her. 5. By temperance in eating and drinking, exceſs in either of which doth pamper the body, and excite unto luſt; *Jer.* 5. 8. 'They 'were as fed Horſes in the morning, every one neighed after 'his neighbours Wife. *Prov.* 13. 31. 33. Look not upon the 'Wine when it is red, when it giveth its colour in the glaſs, '&c. Thine eyes ſhall behold ſtrange Women. 4. By abſtinence, and keeping under the body when there is need, with frequent faſtings; 1 *Cor.* 9. 27. 'But I keep under 'my body, and bring it into ſubjection, leſt that by any 'means when I have preached to others, I my ſelf ſhould 'be a caſt-away. 5. By the fear of God, and lawful apprehenſions of his preſence and all-ſeeing eye; *Prov.* 5. 20. 21. 'And why wilt thou, my Son, be raviſht with a ſtrange 'woman, and embrace the boſome of a ſtranger? For the 'ways of man are before the eyes of the Lord, and he pon-'dereth all his goings. 6. By Faith in Jeſus Chriſt, and thereby drawing vertue from him for the purifying of the heart, and the crucifying of the fleſhly luſts, *Acts* 15. 9. 'Purifying their hearts by Faith. *Gal.* 5. 24. And they that 'are Chriſts, have crucified the fleſh with the affections and 'luſts. 7. By application of the promiſes of cleanſing the heart, and ſubduing iniquity, *Ezek.* 36. 25. 'Then will I 'ſprinkle clean water upon you, and ye ſhall be clean; from

all

all your filthineſs will I cleanſe you. *Mic.* 7. 9. He will ſubdue our iniquities. 2 *Cor.* 7. 1. Having therefore theſe promiſes (dearly beloved) let us cleanſe our ſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God. 8. By the help of the Spirit, *Rom.* 8. 13. For if ye live after the fleſh, ye ſhall die; but if ye through the ſpirit do mortify the deeds of the body, ye ſhal live. 9. By frequent and fervent prayer, *Pſal.* 51. 2. Waſh me thorowly from mine iniquity, & cleanſe me from my ſin. Purge me with Hyſſop, & I ſhall be clean; waſh me, and I ſhall be whiter then ſnow. *Pſalm* 119. 37. Turn away mine eyes from beholding vanity, *Matth.* 6. 13. And lead us not into temptation, but deliver us from evil. 10. When no other means will avail to quench burning deſires, Marriage is to be made uſe of, and that muſt be in the Lord, 1 *Cor.* 7. 9. 'But if they cannot contain, let them marry; for it is better to marry then to burn; *verſ.* 39. If her husband be dead, ſhe is at liberty to be married to whom ſhe will, only in the Lord.

Q. 5. *Why muſt we preſerve our chaſtity?*

A. We muſt preſerve our chaſtity, 1. Becauſe we are men and women, and not beaſts, who are under no Law; It is ſuitable to the Principles of Reaſon, and Law of God written upon the heart, as well as the expreſs command of the Word, to keep our ſelves chaſt and clean. 2. Becauſe we are Chriſtians and not Heathens, who have no knowledge or fear of God, 1 Theſ. 4. 5. *Not in the luſt of concupiſcence, even as the Gentiles who knew not God.* Eph. 4. 17. 19. *This I ſay therefore, and teſtifie in the Lord, that ye henceforth walk not as other Gentiles walk, who being paſt feeling, have given themſelves over unto laſciviouſneſs, to work all uncleanneſs; with greedineſs.* 3. Becauſe we are true Believers, our bodies are members of Chriſt, and Temples of the Holy Ghoſt, and not our own, and therefore ought to be kept clean and holy; 1 *Cor.* 15. 16. 19. 'Know ye not that your bodies are members of Chriſt? Shall I then take the members of Chriſt and make them members of an Harlot? God forbid. What, know ye not that he which is joyned to an Harlot is one body? What, know ye not that your body is the Temple of the Holy Ghoſt, which is in you, which ye have of God, and ye are not your own? 1 *Cor.* 3. 17. If any man defile

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'the Temple of God, him shall God destroy: for the Tem-
'ple of God is Holy, which Temple ye are.

72. Q. *What is forbidden in the seventh Commandment?*

A. The seventh Commandment forbiddeth all unchast thoughts, words and actions.

Q. 1. *What is the sin forbidden in the seventh Commandment?*

A. The sin forbidden in the seventh Commandment, is all unchastity and uncleanness; Eph. 5. 3. *Fornication and all uncleanness, let it not be once named amongst you.*

Q. 2. *Wherein is all unchastity and uncleanness forbidden?*

A. All unchastity and uncleanness is forbidden. 1. In the thoughts and desires of the heart, such as wanton thoughts and lustfull desires; *Matth.* 5. 28. 'Whosoever looketh u-
'pon a Woman to lust after her, hath committed adultery
'with her already in his heart. *Jam.* 1. 14. 15. Every man
'is tempted when he is drawn away of his own lust, and
'entised: Then when lust hath conceived, it bringeth forth
'sin. 2. In the words and speeches, such as all obscene words, lascivious songs, and enticing speeches unto any, to draw them to this sin; Eph. 5. 4. *Neither filthiness nor foolish talkings* Prov. 7. 18. 21. *Come let us take our fill of love untill the morning, and solace our selves with loves: with such fair speech she caused him to yield, with the flattering of her lips she forced him.* 3. In the actions, and that both the acts of unchastity and uncleanness it self, and whatever actions do tend thereunto.

Q. 3. *What are the acts of unchastity and uncleanness which are forbidden?*

A. The acts of unchastity and uncleanness which are forbidden, are either such as are without marriage, or in those that are married.

Q. 4. *What are the acts of unchastity and uncleanness without marriage forbidden?*

A. The acts of unchastity and uncleanness without marriage forbidden are; 1. Self-pollution, and all lascivious spilling of mans own seed; *Gen.* 38. 9. 'And *Onan* knew that
'the Seed should not be his, and he spilled it on the ground.
'2. Fornication and Adultery; *Gal.* 5. 9. Now the works
'of the flesh are manifest, with are these: Adultery, Forni-
'cation, Uncleanness, Lasciviousness. *Levit.* 18. 20. Thou
'shalt not lye carnally with thy neighbours Wife, to defile
thy

'thy self with her. 3. Inceſt *Levit.* 18. 6. None of you ſhall 'approach unto any that is near of kin to him, to uncover 'their nakedneſs: I am the Lord. 4. Rape, and all forcing 'of any unto the ſin of uncleanneſs; *Deut.* 22. 25. If a man 'find a betrothed Damſel in the field, and the man force her, 'and lie with her; the man ſhall die. 5. Sodomy; *Levit.* 18. 22. Thou ſhalt not lie with mankind as with woman-'kind: It is an abomination. 6. Buggery; *Levit.* 18. 23. 'Thou ſhalt not lie with any beaſt to defile thy ſelf there-'with: It is confuſion.

Q. 5. *What are the acts of unchaſtity and uncleanneſs forbidden between thoſe that are married?*

A. The acts of unchaſtity and uncleanneſs forbidden between thoſe that are married, are all unſeaſonable and immoderate uſe of the marriage bed; Levit. 18 19. *Thou ſhalt not approach unto a woman to uncover her nakedneſs, as long as ſhe is put a part for her uncleanneſs.* 1. Cor 7. 5. *Defraud you not one another, except it be with conſent for a time, that ye may give your ſelves to faſting and prayer.*

Q. 6. *What are thoſe actions forbidden which do tend to unchaſtity and uncleanneſs?*

A. The actions forbidden which do tend to unchaſtity & uncleanneſs are; 1. Drunkenneſs, *Gen.* 19. 33 'And they 'made their Father drink Wine that night, and the firſt born 'went in and lay with her Father. 2. Gluttony and Idle-'neſs; *Ezek.* 16. 49. 50. 'Behold this was the iniquity of 'thy ſiſter *Sodom*; Pride, fulneſs of bread, and abundance 'of idleneſs was in her; and ſhe committed abomination 'before me. 3. Wanton geſtures and attires; Iſai. 3. 16. *The Daughters of* Zion *walk with ſtretched forth necks, and wanton eyes walking and mincing as they go*, Prov. 7. 10. 13. *There met him a woman with the attire of an Harlot ſo ſhe caught him and kiſſed him.* 4. Frequenting light and lewd company, reading laſcivious Books, beholding unchaſt Pictures, or doing any thing which may provoke luſt.

Q. 7. *Wherefore ought all to forbear all unchaſtity and uncleanneſs, eſpecially the groſſer acts of fornication and adultery?*

A. All ought to forbear unchaſtity and uncleanneſs, eſpecially the groſſer acts of fornication and adultery, 1. Becauſe fornication and adultery is a ſin very offenſive, and diſhonourable unto God; 2 Sam. 11. 4. 27. *And David ſent meſſengers,*

meſſengers, and took her, and ſhe came in unto him and he lay with her; But the thing that David *had done diſpleaſed the Lord.* 2. Becauſe fornication and adultery is very pernicious and hurtful unto themſelves that are guilty of it: 1. It is a ſin againſt their body, which defileth it, and oftentimes waſteth and conſumeth it; 1 Cor. 6. 18. *Flee fornication; every ſin which a man doth, is without the body: but he that committeth fornication, ſinneth againſt his own body.* Prov. 5. 8. 11. *Remove thy way far from her, leſt thou mourn at laſt, when thy fleſh and thy body are conſumed.* 2. It is a ſin againſt their ſoul, which doth blind the mind, waſte the conſcience, and in the iſſue doth bring deſtruction upon the ſoul: Hoſ. 4. 11. *Whoredom and Wine taketh away the heart*; that is, the underſtanding: Prov. 6. 32. *Whoſo committeth adultery with a woman lacketh underſtanding; he that doth it, deſtroyeth his own ſoul.* 3 It woundeth, and blotteth the name: Prov. 6. 32. 33. *Whoſo committeth adultery, a wound and diſhonour ſhall he get, and his reproach ſhall not be wiped away.* 4. It waſteth the eſtate and ſubſtance; Prov. 5. 10. *Leſt ſtrangers be filled with thy wealth, and thy labours be in the houſe of a ſtranger:* Prov. 6. 26. *For by means of a whoriſh woman, a man is brought to a piece of bread &c.* It bringeth many unto an untimely end; Prov. 6. 26. *The adultereſs will hunt for the precious life*: Prov. 7. 26. *She hath caſt down many wounded, yea many ſtrong men have been ſlain by her.* 3. Becauſe fornication and adultery is injurious to others; the party with whom uncleanneſs is committed, is involved in the ſame guilt, and if the party be married, it is an injury to the other married relation.

73. Q. *Which is the eighth Commandment?*

A. The eighth Commandment is, Thou ſhalt not ſteal.

74. Q. *What is required in the eighth Commandment?*

A. The eighth Commandment requireth the lawful procuring and furthering the wealth and outward eſtate of our ſelves, and others.

Q. 1. *What doth the eighth Commandment reſpect?*

A. The eighth Commandment doth reſpect the wealth and outward eſtate of our ſelves, and others.

Q. 2. *What doth the eighth Commandment require in reference unto our own and others wealth, and outward eſtate?*

A. The eighth Commandment doth require in reference unto

unto our own and others wealth and outward eſtate, the procuring and preſervation thereof.

Q. 3. *May we uſe any means for the procuring and preſerving of our own and others wealth and outward eſtate?*

Anſw. We muſt uſe none but lawful means, for the procuring or preſerving of our own or others wealth and outward eſtate.

Q. 4. *How may and ought we to endeavour the procurement and preſervation of our own wealth and outward eſtate?*

A. We may and ought to endeavour the procurement and preſervation of our own wealth and outward eſtate, 1. By making choice of a lawful and fit calling for us, and therein to abide with God, *Geneſ.* 2. 15. 'And the Lord God took 'the man, and put him into the Garden of *Eden* to dreſs it, 'and to keep it. *Geneſ.* 4. 2. And *Abel* was a keeper of 'ſheep, but *Cain* was a Tiller of the ground. 1 *Cor.* 7. 20. 24. 'Let every man abide in the ſame calling wherein he was 'called, Brethren, let every man wherein he is called, there-'in abide with God. 2. By a moderate care in our callings, to provide ſuch things of this worlds good things for our ſelves, as are honeſt and decent, and uſeful for us, Prov. 31. 16. *She conſidereth a field and buyeth it with the fruit of her hands. ſhe planteth a vineyard*, Rom. 12. 17. *Provide things honeſt in the ſight of all men.* 3. By prudence and diſcretion in the managing of the affairs of our callings unto the beſt advantage, Pſal. 112. 5. *A good man ſheweth favour and lendeth, he will guide his affairs with diſcretion.* Prov. 2. 11. *Diſcretion ſhall preſerve thee, and underſtanding ſhall keep thee.* 4. By frugality, in decent ſparing unneceſſary expences, waſting nothing, and denying our ſelves the extravagant and coſtly carvings of our carnal deſires and appetites, *Prov.* 21. 20. 'There is a treaſure to be deſired, and oyl in the dwelling 'of the wiſe, but a fooliſh man ſpendeth it up. *John* 6. 12. 'When they were filled, he ſaid unto his Diſciples, gather 'up the fragments that remain, that nothing be loſt. *Tit.* 2. '12. Teaching us, that denying ungodlineſs and wordly 'luſts, we ſhould live ſoberly, &c. 5. By diligence and laborioufneſs in our callings, Prov. 10. 14. *The hand of the diligent maketh rich* Prov. 13. 11. *Wealth gotten by vanity ſhall be diminiſhed, but he that gathereth by labour ſhal increaſe.* Eph. 4. 28. *Let him that ſtole ſteal no more, but rather let him*

labour, working with his hands the things which is good, that he may have to give to him that needeth. 6. By ſeeking unto the Lord for his bleſſing upon endeavors, and dependance upon him in the uſe of means for temporal proviſions, Prov. 10. 21. *The bleſſing of the Lord it maketh rich, and he addeth no ſorrow with it.* Phil 4. 6. *Be careful for nothing, but in every thing by prayer and ſupplication, let your requeſts be made known unto God* 1 Pet. 5. 7. *Caſting all your care upon him, for he careth for you.* 7. By a chearful uſe of the good things which God giveth us our ſelves, ſo far as we have need, and a ready deſtribution unto the neceſſity of others, Prov. 11. 24. 25. *There is that ſcattereth, and yet encreaſeth; and there is that withholdeth more then is meet, but it tendeth to poverty. The liberal ſoul ſhall be made fat; and he that watereth, ſhall be watered himſelf.* 8. By ſeeking our due and moderate endeavour to recover that which doth of right belong unto us, when wrongfully ſought or detained from us.

Q. 5. *Is it lawful in the ſight of God to make uſe of the Laws of men, to recover or defend that which is our own, when it is ſaid* by our Saviour, Matth. 5. 40. *If any man will ſue thee at Law, and take away thy coat, let him have thy cloak alſo*; and by the Apoſtle, 1 Cor. 6. 7. *Now therefore there is utterly a fault amongſt you becauſe ye go to Law one with another: Why do you not rather take wrong? Why do you not rather ſuffer your ſelves to be defrauded?*

A. 1. Neither of theſe places of Scripture do abſolutly forbid the making uſe of the Law at all, or at any time for the defence or recovery of our right. 2. That of our Saviour doth forbid contention, and rather then to uphold it, to part with ſome of our right, ſuch as a Coat or a Cloak, or any ſuch ſmaller goods, which without much prejudice we might ſpare; but it doth not hence follow, if another ſhould wrong us in a greater matter, and ſeek to undo us, that we ought to let him take all which we have in the world, without ſeeking our right by the Laws under which we live: For if this were ſo, all ſincere Chriſtians would quickly be robbed and ſpoiled by the wicked, amongſt whom they live of all their livelihood. 3. That of the Apoſtle, doth forbid Chriſtians going to Law one with another, before the Heathen and Infidel Magiſtrates, which was a ſcandal to the Chriſtian Religion which they did profeſs; and he telleth them,

they

they ought rather to make up their differences about Wrong and Right amongst themselves, and to suffer wrong rather than to do any thing unto the prejudice of the Gospel: but this doth not prohibit Christians in a Christian Common-wealth, to defend or recover their own by Law; yet so much is forbidden in these places, namely the contending at Law about small matters, especial in case of scandal; and the using the Law at all, if there be not necessity 4. That it is lawful in the sight of God, to make use of the Laws of men for defence or recovery of our Right, is evident from Gods appointment of a Magistracy to execut those Laws, who would be of no use, might we not have the benefit of the Laws; and because those Laws are sutable to the judicial Laws of Gods own appointment, which the Children of *Israel* might make use of for the defence & recovery of their Right, and by the same Reason, Christians may do so too.

Q. 6. *How ought we to endeavour the procurement and furtherance of the wealth, and outward Estate of others?*

A. We ought to endeavour the procurement and preservation of the wealth, and outward Estates of others, in general, by a publick spirit, in seeking the good of the Common-wealth above our own, & seeking others private wealth and advantages, as well as our own, 1 Cor. 10. 24. *Let no man seek his own* (that is only) *but every man anothers wealth.*

Q. 7. *What is our duty in reference unto such as are poor, and in Want?*

A. Our duty unto such as are poor and in want, is to relieve them according to our ability, and their necessity, by lending and giving freely unto them for their supply and help, especially if they be of the household of Faith, Lev. 25. 35. *If thy brother be waxt poor, and fallen to decay with thee, then thou shalt relieve him, yea though he be a stranger or sojourner, that he may live with thee.* Gal. 6. 10. *As we have opportunity, let us do good unto all men, especially unto them that are of the household of Faith.* Rom. 12. 13. *Destributing to the necessities of the Saints.* Matth. 5. 42. *Give to him that asketh of thee, & from him that would borrow of thee, turn not thee away.* Jam. 2. 15. *If a brother or sister be naked, and destitute of daily food, and one of you say, depart in peace, be ye warmed, and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit?* 1 Joh. 3. 17. *Whoso hath*

hath this worlds goods, and seeth his brother hath need, and shutteth up his bowels of compassion from him: how dwelleth the love of God in him?

Q. 8. *What is our duty towards all in reference unto their wealth and outward estate?*

A. Our duty towards all in reference unto their wealth and outward estate, is kindness and justice.

Q. 9. *Wherein should our kindness shew it self in reference unto the wealth and outward estate of others?*

A. Our kindness, in reference unto the wealth and outward estate of others, should shew it self in our readiness unto any offices of love, which may promote and further it. Gal. 6. 10. *Let us do good unto all men.* Rom. 16. 1. 2. *I commend unto you* Phebe *our Sister, that ye receive her in the Lord as becometh Saints, and that ye assist her in whatsoever business she hath need of you.*

Q. 10. *What is the rule of Justice to be observed in reference unto the Wealth and outward Estate of others?*

A. The Rule of Justice to be observed in reference unto the Wealth, and outward Estate of others, is to do unto others as it is fit, and we would that others should do unto us, Mat. 7. 12. *Therefore all things whatsoever we would that men should do unto you, do ye even so unto them, for this is the Law and the Prophets.*

Q. 11. *Wherein must we shew our Justice in our dealing with others?*

A. We must shew our Justice in our dealings with others, 1. In our truth and sincerity in all our Concerns with others. Psal. 15. 2. *He that walketh uprightly, and worketh Righteousness and speaketh the truth in his heart.* 2 Cor. 1. 12. *For our rejoycing is this that in simplicity and Godly sincerity, not with fleshly wisdom but by the grace of God, we have had our conversation in the World.* 2. In our faithfulness to fulfil all our lawful covenants and promises, and to discharge whatever trust is committed unto us. Psal. 15. 4. *He that sweareth to his own hurt, and changeth not.* Cor. 4. 2. *It is required in Stewards that a man be found faithfull.* 3. In our buying and selling, giving a just price for those things as we buy, and taking a reasonable rate for such things as we sell, Lev. 25. 14 *If thou sell ought unto thy neighbor, or buyest ought of thy Neighbors hand, ye shall not oppress one another.* 4. In paying every one his due,

Rom.

Rom. 13. 7. 8. *Render therefore to all their dues, Tribute to whom Tribute is due, Custome to whom Custome: Owe no man any thing but to love one another.* Prov. 3. 27. 28. *Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not to thy Neighbour, go and come again, and to morrow I will give, when thou hast it by thee.* 5. In restoring the pledge which is left with us or goods of others which are found by us, or any thing that is ill gotten by stealth, or fraud, Lev. 6 4. *He shall restore that which he took violently away, or the thing which he hath deceitfully gotten or that which was delivered unto him to keep, or the lost thing which he found.* Ezek. 18. 8 *Hath not oppressed any, but hath restored to the Debter his Pledge,* &c. Luke 19. 8. *If I have taken away any thing from any man by false Accusation, I restore him fourfold.*

75. Q. *What is forbidden in the eight Commandment?*

A. The eight Commandment forbiddeth whatsoever doth, or may unjustly hinder our own or our Neighbours Wealth and outward Estate.

Q. 1. *What doth the eight Commandment forbid, as an hinderance of our own wealth and outward estate?*

A. The eight Commandment forbiddeth, as an hinderance of our own wealth and outward estate: 1. Prodigality and lavish spending of our own substance in gluttony, drunkenness, lewd company, gaming, and the like, Luke 15. 13. *And not many dayes after the younger Son gathered all together, and took his journey into a far Countrey, and there wasted his substance with riotous living.* Prov. 23. 21. *The drunkard and the glutton shal come to poverty.* Prov. 21. 17. *He that loveth pleasure shall be a poor man; he that loveth Wine and Oyle shall not be rich.* Prov. 18. 19. *He that followeth after vain persons shall have poverty enough.* 2. Imprudence in venturing out all upon great uncertainties, rash ingaging in suretiship, or any ways indiscreet management of our callings to our detriment. Prov. 28. 22. *He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him.* Prov. 22. 26. 27. *Be not thou one of them that strike hands or of them that be sureties for debts: if thou hast nothing to pay, why should he take away thy bed from under thee?* 3. Idleness and slothful neglect of the Duties of our particular Callings. Prov. 23. 21. *Drowsiness shall cloath a man with Rags.* Prov. 24. 30. 31. 33. 34. *I went by the field of the sloathful, and by the vineyard of the*

man

man void of underſtanding, and lo it was overgrown with thorns, and nettles had covered the face thereof and the ſtone wall thereof was broken down. Yet a little ſleep, a little ſlumber, a little folding of the hands to ſleep: ſo ſhall thy poverty come like one that travelleth, and thy want as an armed man.

Q. 2. *What doth the eight Commandment forbid in the exceſs, in reference to our own wealth and outward eſtate?*

A. The eight Commandment forbiddeth in the exceſs, in reference unto our own wealth and outward eſtat, 1. Covetouſneſs in getting an eſtate with carking cares inordinate deſires to be rich, or with immoderate labour, ſo as to waſte the Body, and to exclude time for Religious duty. Heb. 13. 5. 'Let your converſation be without covetouſneſs, and be content with ſuch things as ye have, 1 *Cor.* 7. 32. I would have you without carefulneſs. *Luke* 21. 33. 'Take heed leſt at any time your hearts be overcharged 'with ſurfetting and drunkenneſs, and the cares of this life. '1 *Tim.* 6. 9. 10. They that will be rich fall into a temptation and a ſnare, and into many fooliſh and hurtfull luſts, 'which drown men into deſtruction and perdition: For the 'love of money is the root of all evil, which while ſome 'coveted after, they have erred from the Faith, and pierced 'themſelves thorow with many ſorrows, *Eccleſ.* 4 8. There 'is one alone and not a ſecond yea, he hath neither child 'nor brother, yet is there no end of all his labour, neither 'is his eye ſatisfied with riches, neither ſaith he for whom 'do I labour, or bereave my ſoul of good? 2. Covetouſneſs in keeping what we have gotten of the good things in the world, without a heart to make uſe of them. Eccleſ. 6. 1. 2. *There is an evil under the Sun and it is common among men: a man to whom God hath given riches and wealth, ſo that he wanteth nothing for his Soul of all that he deſireth, yet God giveth him not power to eat thereof, but a ſtranger eateth it: this is vanity and evil diſeaſe.* 3. Unlawful Contracts, ſuch as Simony in the ſail of holy thing, the gifts of the Holy Ghoſt, pardons of ſin, and Diſpenſations unto it, Church-livings, and the Charge of Souls. Acts 8. 20. *Thy Money periſh with thee, becauſe that thou haſt thought that the Gift of God may be purchaſed with Money.* Bribery in the ſaile of publick Juſtice. Exod. 2. 28. *And thou ſhalt not take no Gift: for the Gift blindeth the Wiſe, and perverteth the words of the righteous.* Iſa. 1. 23. *Thy*

Thy Princes are rebellious and companions of Thieves; every one loveth gifts and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them. Unlawful Arts, Fortune-telling, Figurecasting, and making use of any unwarrantable wayes for the getting of Money. Isa. 47. 10. 13. *Thou hast trusted in thy wickedness: Let now the Astrologers, the Stargazers, the Monethly Prognosticaters stand up and save thee.* Acts 19. 19. *Many of them also that used curious Arts, brought their Books together and burnt them before all men.* verse 24. *A certain man named Demetrius, a Silver smith, which made silver shrines for Diana, brought no small gain unto the crafts men.*

Q. 3. *What doth the eight Commandment forbid in reference to others which are in want?*

A. The eight Commandment forbiddeth in reference to others which are in want, a withholding relief from them, and stopping the ear against their cry. Prov. 21. 13. *Whoso stoppeth his ear at the cry of the poor, he shall cry himself and shall not be heard.* Deut. 15. 7. *If there be a poor man of one of thy Brethren, thou shalt not harden thine heart, nor shut thine hand from thy poor Brother.*

Q. 4. *What doth the eight Commandment forbid in reference to all men?*

A. The eight Commandment forbiddeth in reference to all men, any kind of injustice and Unrighteousness, in any of our dealings with them; such as, 1. Defrauding others in our buying, when we discommend that which we know to be good, or take an advantage of others ignorance of the worth of their Commodities, or their necessity of selling them, so as to give a great under rate for them, Prov. 20. 14. *It is naught it is naught (saith the buyer) but when he is gone his way he boasteth.* Lev. 25. 14. *If thou buyest ought of thy Neighbour ye shall not oppress.* 2. Defrauding others in selling: when we praise that which we sell, and against our consciences say it is excellent good, though we know it to be stark naught; and when we take an unreasonable price for our Commodities; or when we couzen them in the sale of goods by false weights and measures. 1 Thes. 4. 6. 'That no man go beyond or defraud his Brethren in any matter, because the Lord is the avenger of all such. *Deut.* 25. 13, 14, 15. Thou shalt not have in thy bag divers weights, a great

'great and a ſmall; but thou ſhalt have a perfect and juſt 'weight, a perfect and juſt Meaſure ſhalt thou have. *Prov.* '12. 1. A falſe ballance is abomination to the Lord, but a 'juſt weight is his delight. *Mic.* 6. 10. 11. Are there yet 'the treaſures of wickedneſs in the houſe of the wicked and 'the ſcant meaſures that is abominable? ſhall I count them 'pure with the wicked ballances and with the bag of deceit-'full weights? 3. Eſpecially the eight Commandment doth directly forbid ſtealing one from another. *Thou ſhalt not ſteal.* Lev. 19. 11. *Ye ſhall not ſteal neither deal falſly neither lie one to another.*

Q. 5. *What ſtealing doth the eight Commandment forbid?*

A. The eight Commandment doth forbid all ſtealing, either within the family, or without the family.

Q. 6. *What ſtealing within the Family doth the eighth Commandment forbid.*

A. The eighth Commandment doth forbid within the family: 1. Servants ſtealing and purloyning, as alſo any ways waſting and wronging their Maſters, in their goods or ſtates. Tit. 1. 9. 10. *Exhort Servants to be obedient to their own Maſters: not purloyning but ſhewing all good fidelity.* Luke 16. 2. *A certain rich man which had a Steward, and the ſame was accuſed to him that he had waſted his goods.* 2. Children ſtealing and robbing their Parents. Prov. 28. 24. *Whoſo robbeth his father, or his mother, and ſaith, it is no tranſgreſſion, the ſame is the companion of a deſtroyer.* Prov. 19. 26. *He that waſteth his father, is a ſon that cauſeth ſhame.*

Q. 7. *What ſtealing without the family doth the eighth Commandment forbid?*

A. The eighth Commandment doth forbid without the family all theft, both publick and private.

Q. 1. *What is the publick theft which the eight Commandment doth forbid?*

A. The publick theft which the eight Commandment doth forbid, is, 1. Sacriledge, which is, when any do either violently or fraudulently take away, or alienate any thing that hath been dedicated to Sacred uſes, or when Sacred perſons without juſt cauſe are taken off from their Employments. Rom. 2. 22. 'Thou that abhorreſt Idols, doſt thou 'commit Sacriledge? *Prov.* 10. 25. It is a Snare to a man to 'devour that which is holy. *Mal.* 3. 8. 9. Will a man rob

God?

God! Yet ye have robbed me: But you ſay, wherein have we robbed thee? In Tythes and offerings. Ye are curſed with a curſe, for ye have robbed me, even his whole Nation. 2. Robbing publick Treaſuries, or any ways wronging, and defrauding the common-wealth, but taking away its juſt Liberties and Priviledges, or by doing a publick detriment for private advantage ſake, amongſt which publick robberies may be numbered, Incloſures, Ingroſſing, Foreſtallings, Monopolies, and the like.

Q. 9. *What is the private theft which the eight Commandment doth forbid without the Family?*

A. The private theft which the eight Commandment doth forbid without the family is, 1. Man-ſtealing, or woman-ſtealing, or ſtealing of Children, that they may be ſent or ſold for ſlaves. 1 *Tim.* 1. 9. 10. 'The Law is not made for a righteous man, but for the lawleſs and diſobedient. For murderers, for man ſlayers, for whoremongers for man ſtealers, for lyars, for perjured perſons. *Exod.* 21 16. He that ſtealeth a man and ſelleth him, ſhall ſurely be put to death. 2. Robbery either by Land or Sea, either of Money, Cattel or any goods. *Judg.* 9. 25. 'And the men of Shechem ſet lyers in wait in the top of the mountains, and they robbed all that came along that way by them. *John* 15. 40. Now Barabbas was a robber. *Job* 5. 5. The robbers ſwalloweth up their ſubſtance.

Q. 10. *What further is incluſively forbidden in the eighth Commandment?*

A. There is further incluſively forbidden in the eighth Commandment: 1. All partaking with Thieves in receiving ſtollen goods, or otherwiſe. *Prov.* 1. 14. 'Caſt in thy Lot amongſt us, let us all have one purſe. *Prov.* 20. 24. Whoſo is a partner with a thief hateth his own Soul. *Pſal.* 50 18. When thou ſaweſt a thief then thou conſenteds't with him. 2. Detaining that which is ſtrayed or loſt. *Deut.* 22. 13. Thou ſhalt not ſee thy Brothers Oxe or Sheep go aſtray, and hide thy ſelf from them; thou ſhalt in any caſe bring them again to thy Brother: In like manner ſhalt thou do with his raiment & with all loſt things of thy Brothers which thou haſt found. 3. Falſhood and unfaithfulneſs in our promiſes and in regard of any thing committed to our truſt. *John.* 12. 6. 'This he ſaid, not that he cared for the poor

'poor; but becauſe he was a Thief, and had the bag, and
'bare what was put therein. 4. Rigorous requiring what
is owed to us without compaſſion or forbearance. *Mat.* 18.
28, 29, 30. 'But the ſame ſervant went out and found one
'of his fellow ſervants, which ought him an hundred pence,
'and he laid hands on him, and took him by the throat,
'ſaying, pay me that thou oweſt. And his fellow ſervant fell
'down at his feet, and beſought him, ſaying, Have patience
'with me, and I will pay thee all. And he would not, but
'went and caſt him into priſon, till he ſhould pay the debt.
5. Cruel keeping the pledge when it is the means of our
Neighbours living. *Exod.* 22. 26. 27. 'If thou at all take
'thy neighbours raiment to pledge, thou ſhalt deliver it unto
'him by that the Sun goeth down. For that is his covering
'only, it is his raiment for his skin wherein he ſhal ſleep:
'and it ſhall come to paſs when he cryeth unto me, that
'will hear, for I am gracious. 6. All with holding that
which is due, eſpecially the wages and hire of Servants and
Labourers, *Pſalm* 37. 21. 'The wicked borroweth, and pay-
'eth not again, *Lev.* 19. 13. The wages of him that is hir-
'ed, ſhall not abide with thee all night, untill the morning.
7. Removing ancient Landmark, or any other ways ſeeking
to defraud others of the juſt title which they have to their
eſtates. Prov. 12. 28. *Remove not the ancient Landmark, which*
thy Fathers have ſet. 8. Extortion and all oppreſſion, eſpecial-
ly of the poor and afflicted. *Prov.* 22. 22. 23. 'Rob not the
'poor, becauſe he is poor, neither oppreſs the afflicted in
'the gate: For the Lord will plead their cauſe, and ſpoil
'the ſoul of them that ſpoileth them. *Amos* 8. 4, 5, 6, 7.
'Hear this, O ye, that ſwallow up the needy, even to make
'the poor of the Land to fall; falſifying the ballances by
'deceit to buy the poor for ſilver, and the needy for a pair
'of ſhoos, and ſell the refuſe of the Wheat. The Lord hath
'ſworn by the excellency of *Jacob*, ſurely I will never forget
'any of their works. 9. Uſury, and taking increaſe meerly
'for Loan. *Exod.* 22. 25. If thou lend Money to any of my
'people that is poor by thee, thou ſhalt not be unto him as
'an Uſerer, neither ſhalt thou lay upon him Uſery. *Ezek.* 18.
'8. He that hath not given forth upon Uſery, neither hath
'taken any increaſe.

Q. 11. *Why ſhould we forbear all manner of theft,* &c.

endeavour

...ours to enrich our ſelves by the wronging of others?

A. We ought to forbear all manner of theft and endea...rs to enrich our ſelves by the wronging of others, becauſe ...s the expreſs prohibition of God written in the Word, ...l moſt agreeable to the Law of nature written upon the ...rt; as alſo, becauſe that riches got by theft and wrong ...e accompanied with Gods curſe; and, if not here, be ſure ...ds vengeance will overtake ſuch Perſons as are guilty of ...ft and unrighteouſneſs in the other World, *Zach* 5. 3. 4. ...his is the curſe that goeth forth over the face of the ...hole Earth: for every one that ſtealeth ſhall be cut off ...n this ſide. And it ſhall enter into the houſe of the Thief, ...nd ſhall conſume it with the Timber thereof, and the ...ones thereof *Jer.* 17. 11. As the Partridge ſitteth on ...Eggs, and hatcheth them not: ſo he that getteth riches ...nd not by right, ſhall leave them in the midſt of his days, ...and at his end ſhall be a fool. *James* 5. 1. 3 Go to, now ...ye rich men, weep and howl for your miſeries that ſhall ...come upon you: ye have heaped treaſure together for the ...laſt days.

Q. 12. *How may we be kept from the ſins forbidden in the ...ighth Commandment?*

A We may be kept from the ſins forbidden in this eighth ...commandment, by mortifyed affections to the World ...rough Chriſts death and Spirit; by raiſed affections to the ...ings above; by a love of Juſtice, by Prayer; by faith in ...ods promiſes and ſpecial providence, in making all needful ...ovision without this ſin for his.

76. Q. *What is the ninth Commandment?*

A. The ninth Commandment is: Thou ſhalt not bear ...ſe witneſs againſt thy Neighbour.

77. Q. *What is required in the ninth Commandment?*

A. The ninth Commandment requireth the maintaining ...d promoting of Truth between man and man, and of our ...n and our Neighbours good name; eſpecially in witneſs ...aring.

Q. 1. *Wherein doth this ninth Commandment differ from the ...th, ſeventh, and eight Commandment?*

A. 1. This ninth Commandment doth differ from the ...ſixth, ſeventh, and eight Commandments, in that the ſixth ...commandment doth reſpect our own and our neighbours life:

life: the ſeventh Commandment doth reſpect our own and our neighbours chaſtity; the eighth Commandment doth reſpect our own and our neighbours wealth and outward eſtate; but this ninth Commandment doth reſpect our own and our neighbours good name.

Q. 2. *What is more generally required in the ninth Commandment?*

A. The ninth Commandment doth more generally require the maintaining and promoting truth between man & man.

Q. 3. *How ought we to maintain and promote truth between man and man?*

A. We ought to maintain and promote truth between man and man, by ſpeaking the very truth to and of one another, and that from the heart. *Zach.* 8. 16. 'Theſe are the things 'that ye ſhall do; Speak ye every man the truth to his neigh-'bour, execute the judgement of truth and peace in your 'gates. *Eph.* 4. 25. Wherefore putting away lying, ſpeak 'every man truth with his neighbour: for we are members 'one of another. *Pſalm* 15. 1. 2. Lord, who ſhall abide in 'thy Tabernacle? who ſhall dwell in thy holy Hill? He that 'walketh uprightly, and worketh righteouſneſs, and ſpeak-'eth the truth in his heart.

Q. 4. *What doth the ninth Commandment more particularly require, in reference unto our own and others good name?*

A. The ninth Commandment doth more particularly require in reference unto our own and others good name, the maintaining and promoting thereof, eſpecially in witneſs bearing.

Q. 5. *How ought we to maintain and promote our own good name?*

A. We ought to maintain and promote our own good name by deſerving it, and by defending it.

Q. 6. *How may we deſerve a good name?*

A. Although we can deſerve nothing in the ſight of God, yet we may deſerve a good name in the ſight of men by being good, and by doing good.

Q. 7. *What is that which we may be and do, that we may deſerve a good name amongſt men?*

A. That we may deſerve a good name amongſt men, we muſt be holy and humble, and harmleſs, and wiſe, and loving, and patient, and meek, and juſt, and righteous, and ſober, and chaſt,

chaſt, and true, and honeſt, and every way gracious, and vertuous, as to our inward diſpoſitions, and affections; our converſations alſo and actions, muſt be correſpondent, doing always thoſe things which be praiſe-worthy, and of good report. 1 *Pet.* 3. 15. 16. 'Sanctifie the Lord God in your hearts: Having a good conſcience, that whereas they ſpeak evil of you, as of evil doers, they may be aſhamed that falſly accuſe your good converſation in Chriſt. *Philip.* 2. 15. That ye may be blameleſs, and harmleſs, the ſons of God, without rebuke, in the midſt of a crooked and perverſe Nation, among whom ye ſhine as lights in the World: *Eccleſ.* 8. 1. A mans wiſdom maketh his face to ſhine. *Col.* 3. 12. Put on therefore (as the Elect of God, holy and beloved) bowels and mercies, kindneſs, humbleneſs of mind, meekneſs, long ſuffering. *Philip.* 4 8. 9. Finally Brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report: if there be any vertue, and if there be any praiſe, think on theſe things. Thoſe things which ye have both learned, and received, and heard, and ſeen in me, do: and the God of peace ſhall be with you.

Q. 8. *How may we defend our good name?*

A. We may defend our good name, 1. By clearing our ſelves from the falſe aſperſions, and vindicating our innocency againſt the falſe accuſations of our adverſaries. *Acts* 24. 10, 11, 12, 13. 'I do the more chearfully anſwer for my ſelf, That thou mayeſt underſtand, that there are yet but twelve days ſince I went up to Jeruſalem; And they neither found me in the Temple diſputing with any man, neither raiſing up the people, neither in the Synagogues, nor in the City: Neither can they prove the things whereof they now accuſe me. 2. By ſpeaking ſometimes in commendation of our ſelves, when there is need only, and that very ſparingly, modeſtly, humbly and willingly, always aſcribing our ſelves, and giving God all the glory for any thing in our ſelves which is praiſe-worthy. 2 *Cor.* 12. 11. 'I am become a fool in glorying, ye have compelled me. For I ought to have been commended of you: For in nothing am I behind the very chiefeſt Apoſtles, though I be nothing. 1 *Cor.* 15. 10. By the grace of God I am what I am;

'and his grace which was bestowed upon me, was not in 'vain; but I laboured more abundantly then they all: yet 'not I, but the grace of God which was with me.

Q. 9. *Who ought especially to maintain and promote their good name?*

A. All ought to maintain and promote their good name, especially all believers and professors of Religion; chiefly Magistrates and such unto whom a publick trust is committed, and Ministers unto whom is committed the charge of Souls. Tit. 2. 7, 8, 9, 10. *In all things shewing thy self a pattern of good works: that he that is of the contrary part, may be ashamed, having no evil thing to say of you. Exhort Servants to be obedient unto their own Masters, that they may adorn the Doctrine of God and our Saviour in all things.*

Q. 10. *Why ought all to maintain and promote their own good name?*

A. All ought to maintain and promote their good name, 1. Because it is for the glory of God, which is the duty of all principally to aim at, and to design their own honour only in subordination hereunto. *Matth.* 5. 15. 'Let your light so 'shine before men, that they may see your good works, and 'glorifie your Father which is in Heaven: 1 *Pet.* 2. 12. 'Having your conversation honest amongst the Gentiles: 'that whereas they speak against you as evil doers, they 'may by your good works which they shall behold, glorifie 'God in the day of visitation. 2. Because a good name is precious, and rendreth men the more usefull one to another, causing mutual love unto and confidence in one another, whereby their mutual concernments and advantages both civil and spiritual are exceedingly promoted. Eccl. 7. 1. *A good name is better then precious oyntment.* Prov. 22. 1. *A good name is rather to be chosen then great Riches, and loving favour rather then Silver and Gold.*

Q. 11. *What doth the ninth Commandment require of us in reference unto the good name of our Neighbour?*

A. The ninth Commandment requireth of us in reference unto the good name of our neighbour, the maintaining and promoting thereof as our own, and that both in regard of our selves and in regard of others.

Q. 12. *How ought we to maintain and promote our Neighbours good name in regard of our selves?*

A. W

A. We ought to maintain and promote our Neighbours good name in regard of our ſelves. 1. By looking unto, and having a due eſteem of the worth & the good things which are in them, Philip. 2. 4. *Look not every man on his own things, but every man alſo on the things of others.* 1 Theſſ. 5. 13. *Eſteem them very highly in love for their works ſake.* 2. By liking and loving, and deſiring, and giving thanks to God for their good name and fame. *Rom.* 1. 8. 'I thank my God through Jeſus 'Chriſt for you all, that your faith is ſpoken of throughout 'the whole World. 3. By a ready receiving a good report concerning them and rejoycing therein. 3 *John* 3. 5. 'I rejoyced greatly when the Brethren came and teſtified of the 'truth that is in thee, even as thou walkeſt in the truth. '1 *Cor.* 13. 6. Rejoyceth not in iniquity, but rejoyceth in 'the truth. 4. By deafning the ear againſt, and diſcouraging tale-bearers, back-biters, ſlanderers who ſpeak evil of their neighbours. *Pſalm* 15. 3. 'That taketh not up a reproach 'againſt his neighbour *Prov* 25. 23. The north-wind driveth 'away rain: ſo doth an angry countenance a back-biting 'tongue. 5. By grieving at their faults which expoſe them unto diſgrace, with deſires and endeavours to promote their amendment and the recovery of their reputation. 2 *Cor.* 2. 4. 'For out of much affliction and anguiſh of heart, I wrote 'unto you with many tears, not that ye ſhould be grieved; 'but that ye might know that love which I have more abundantly for you.

Q. 13. *How ought we to maintain and promote our neighbours good name in reference unto others?*

A. We ought to maintain and promote our neighbours good name in reference unto others. 1. By giving that honour unto them which is their due, ſpeaking well of them behind their backs, freely acknowledging their gifts and graces and good things, and preferring them in honour before our ſelves. 1 *Pet.* 2. 17. 'Honour all men. Love the 'brother-hood. Fear God, honour the King. 3 John 1. 2. *Demetrius* hath a good report of all men, and of the truth it ſelf: yea, and we alſo bear record, and ye know that our record is true. 1 *Cor.* 1. 4, 5, 7. I thank my God always on your behalf, for the grace of God which is given you by Jeſus Chriſt. That in every thing ye are enriched by him, in all utterance, and in all knowledge: So that ye

'come behind in no gift, waiting for the coming of our Lord 'Jesus Christ. *Rom.* 12. 10. Be kindly affectioned one to 'another, with brotherly love, in honour preferring one a-'nother: *Philip.* 2. 3. Let nothing be done through strife or 'vain glory, but in lowliness of mind let each esteem other 'better then themselves. 2. By defending their reputation and good name, as endeavours to prevent or stop any evil or false report concerning them, and to vindicate them so far as we can especially when we are called before a Magistrate to bear witness of their innocency, so far as it is consistent with truth. 1 Sam. 22. 14. *Then Abimelech answered the King and said, And who is so faithful among all thy servants, as* David, *which is the Kings son in law, and goeth at thy bidding, and is honourable in thine House?* 3. By concealing and covering their faults and infirmities (where we may) with unwillingness to expose them unto disgrace; and in the Spirit of meekness endeavouring to restore them when they are overtaken and fallen into sin. 1 *Pet.* 4. 8 *Charity shall cover the multitude of sins.* Matth. 1. 16. *Joseph being a just man, and not willing to make her a publick example, was minded to put her away privily.* Gal. 6. 1 *Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thy self, lest thou also be tempted.* 4. By reproving them before others only where there is need, and that with a respect unto their condition, and remembrance of what is praise-worthy in them. *Matth.* 18. 15. 16. 'If thy brother shall trespass against thee, go and tell him 'his fault between thee and him alone: But if he will not 'hear thee, then take with thee one or two more, &c. *Rev.* '2. 24. I know thy works, and thy labour, and thy patience, '&c. Nevertheless, I have somewhat against thee, &c.

78. Q. *What is forbidden in the ninth Commandment?*

A. The ninth Commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own, or our Neighbours good name.

Q. 1. *What is more generally forbidden in this ninth Commandment?*

A. In this ninth Commandment is more generally forbidden two things. 1. Whatsoever is prejudicial to truth. 2. Whatsoever is injurious to our own or our Neighbours good name.

Q. 2

Q. 2. *What is forbidden in this ninth Commandment as prejudicial unto truth?*

A. The ninth Commandment forbiddeth as prejudicial to truth, all falſhood and lying whatſoever, whether it be lyes to make miſchief, as falſe accuſations of others: or lyes to make gain, as falſifying of our word, and over-reaching our neighbour for advantage to our ſelves; or lyes to make wonder, as in the inventing of ſtrange or falſe newes; or lyes to make ſport, as in lying jeſts; or lyes to make excuſe, as in all lyes for the covering of our own or others faults, Col. 3. 9. *Lie not one to another, ſeeing that ye have put off the old man with his deeds.* Rev. 21. 8. *All lyars ſhall have their part in the lake which burneth with fire and brimſtone.*

Q. 3. *What doth the ninth Commandment forbid as injurious unto our own good name?*

A. The ninth Commandment forbiddeth as injurious unto our own good name, 1. The doing any thing which is juſtly of evil report, and may prejudice our reputation among men, ſuch as committing adultery, theft, fraud, and any kind of baſeneſs and wickedneſs, which is not diſhonourable unto God, but diſhonourable unto our ſelves. Prov. 6. 32. 33. *Whoſo committeth adultery with a woman, lacketh underſtanding, A wound and diſhonour ſhall he get and his reproach ſhall not be wiped away.* 1 Sam. 2. 24. 30. *Nay, my ſons, for it is no good report that I hear, Now the Lord ſaith, Be it far from me; for them that honour me, I will honour, and they that deſpiſe me ſhall be lightly eſteemed.* 2. All boaſting and vain glory, and that whether we boaſt of a falſe gift, or thoſe gifts which we really have, whereby we really debaſe, and render our ſelves contemptible in the eyes of God, and of the more judicious Chriſtians. 1 Cor. 13. 4. 5. *Charity vaunteth not it ſelf, is not puffed up, behaveth not it ſelf unſeemly.* Prov. 25. 14. *Whoſo boaſteth himſelf of a falſe gift, is like clouds and wind without rain.* Matth. 23 12. *Whoſoever ſhall exalt himſelf, ſhall be abaſed, and he that ſhall humble himſelf, ſhall be exalted.* 2. Bearing falſe witneſs againſt our ſelves, in accuſing our ſelves of that wherein we are not guilty, and by denying the gifts and graces which God hath given us, endeavouring to leſſen our eſteem, that hereby we might be numbered amongſt thoſe from whom we are through grace redeemed. Col. 2. 18. *Let no man beguile you of your reward, in a voluntary humility.*

4. Unneceſſary and imprudent diſcovery of our real infirmities, unto the ſcorn of the wicked and ungodly.

Q. 4. *What doth the ninth Commandment forbid, as injurious unto the good name of our Neighbours?*

A. The ninth Commandment doth forbid, as injurious unto the good name of our Neighbours, 1. Perjury or falſe-ſwearing and falſe accuſations, or any wayes bearing falſe witneſs our ſelves, or ſuborning others to bear falſe-witneſs againſt our Neighbours. Zech. 8. 17. *Let none of you imagine evil in your hearts againſt your Neighbour, and love no falſe Oaths for all theſe are things that I hate, ſaith the Lord* 2 Tim. 3. 1. 2. 3. *This know alſo, that in the laſt dayes perillous times ſhall come. For men ſhall be lovers of their own ſelves, covetous, boaſters, proud, blaſphemers, diſobedient to Parents, unthankfull, unholy, Without natural affection, truce-breakers, falſe-accuſers, incontinent, fierce, deſpiſers of thoſe that are good.* Pſalm 35. 12. *Falſe witneſſes did riſe up, they laid to my charge things that I knew not.* Prov. 19. 5. *A falſe witneſs ſhall not be unpuniſhed, and he that ſpeaketh lies ſhall not eſcape.* Acts 6. 12. 13. *And they brought him to the counſel, and ſet up falſe witneſſes, which ſaid, This man ceaſeth not to ſpeak blaſphemous words,* &c. 2. Judging, evil ſpeaking, and raſh cenſuring of our neighbours for doubtful or ſmaller matters, eſpecially when we are guilty of the ſame or of greater faults our ſelves. *Acts* 2. 4. 'And they ſaid, no doubt this man is a murtherer, whom 'though he hath eſcaped the Sea, yet vengeance ſuffereth not 'to live. *Matth.* 7. 1. 3. Judge not, that ye be not judged: 'And why beholdeſt thou the mote that is in thy Brothers 'eye, but conſidereſt not the beam that is in thine own eye. 'Rom. 2. 1. Therefore thou art inexcuſable, O man, whoſo-'ever thou art that judgeſt: for wherein thou judgeſt an-'other, thou condemneſt thy ſelf: for thou that judgeſt, 'doeſt the ſame things *Jam.* 4. 11. Speak not evil one of 'another, Brethren. He that ſpeaketh evil of his Brother, 'and judgeth his Brother, ſpeaketh evil of the Law, and 'judgeth the Law: but if thou judge the Law, thou art not a 'doer of the Law, but a judge. Scoffing, deriding, reviling and reproachful ſpeeches unto the face of our Neiehbours, and all back-biting of them which may wound or detract from their due reputation. *Pſal.* 50. 19. 20. 'Thou giveſt 'thy Mouth to evil, thy Tongue frameth deceit; Thou ſitteſt

and

and ſpeakeſt againſt thy Brother, and ſlandereſt thine own Mothers ſon, *Pſal.* 15. 1. 3. Who ſhall dwell in thy Holy Hill? He that back-biteth not with his tongue, nor doth evil to his Neighbour. *Levit.* 19. 16. Thou ſhalt not go up and down as a Tale-bearer among thy People. 1 *Tim.* 5. 13. And withal they learn to be idle, wandring about from houſe to houſe; and not only idle, but tatlers alſo, ſpeaking things which they ought not. 2 *Cor.* 12. 20. Leſt there be debates, envyings, back-bitings, whiſperings, ſwellings, tumults. 5. Raiſing or taking up evil reports againſt our Neighbours without good proof, *Exod.* 23. 1. 'Thou ſhalt not raiſe a falſe report. *Pſal.* 15. 4. Nor take up a reproach againſt his Neighbour. *Prov.* 29. 11. If a Ruler hearken to lyes, all his ſervants are wicked.

79. Q. *What is the tenth Commandment?*

A. The tenth Commandment is, Thou ſhalt not covet thy Neighbours Houſe, thou ſhalt not covet thy Neighbours Wife, nor his Man-ſervant, nor his Maid-ſervant, nor his Ox, nor his Aſs, nor any thing that is thy Neighbours.

80. Q. *What is required in the tenth Commandment?*

A. The tenth Commandment requireth full contentment with our own condition, with a right and charitable frame of ſpirit, toward our Neighbour, and all that is his.

Q. 1. *What doth the tenth Commandment require in reference to our ſelves?*

A. The tenth Commandment doth require in reference to our ſelves, full contentment with our own condition, Heb. 13. 5. *Let your converſation be without covetouſneſs, and be content with ſuch things as ye have.*

Q. 2. *Wherein doth contentment with our own condition conſiſt?*

A. Contentment with our own condition doth conſiſt in our free acquieſcence and complacency with Gods diſpoſe of us, whereby we like our preſent condition, as beſt and moſt fit for us.

Q. 3. *How may we attain contentment in a proſperous condition, when we abound in wealth and the good things of this life.*

A. We may attain contentment in a proſperous condition, and when we abound in wealth, and the good things of this life, 1. By not ſetting our hearts too much upon, nor expecting too much from any of theſe things, Pſalm 62. 10. *If*

riches increaſe, ſet not your hearts upon them. Luke 12 15. *Take heed and beware of covetouſneſs, for a mans life conſiſteth not in the abundance of the things which he poſſeſſeth.* 2. By placing our chief happineſs in God and things above, and chiefly ſeeking to enjoy God in the good things which we have, Pſalm 16. 5. 6. *The Lord is the portion of mine Inheritance, and of my Cup, thou maintaineſt my lot: The lines are fallen unto me in pleaſant places, I have a goodly heritage.* 3. By readineſs to diſtribute to the neceſſities of others, which is accompanied with Gods love and bleſſing, who giveth the greateſt comfort in theſe things unto ſuch, 2 Cor. 9. 7. 8. *God loveth a chearful giver: And God is able to make all grace abound towards you, that ye always having all ſufficiency in all things, may abound unto every good work.* 4. By Prayer and ſeeking to God through Chriſt for this grace of contentment; without which the more we have in the World, the more our deſires after encreaſe will be enlarged, and the leſs we ſhall be ſatisfied.

Q. 4. *How may we attain contentment in a low neceſſitous and afflicted condition?*

A. We may attain contentment in a low neceſſitous and afflicted condition: 1. By attaining true Godlineſs, unto which alone true contentment is annexed. 1 Tim. 6. 6. *Godlineſs with contentment is great gain.* 2. By being fully perſwaded of, and ſeriouſly and underſtandingly eying the wiſe and good hand of Gods Providence in his diſpoſe of us, and bringing any affliction upon us, Job 1. 21. *The Lord gave, and the Lord hath taken away, bleſſed be the name of the Lord,* Pſalm 39. 9. *I was dumb, I opened not my mouth, becauſe thou didſt it.* Pſalm 119. 75. *I know, O Lord, that thy judgements are right, and that thou in faithfulneſs haſt afflicted me.* 3. By getting an intereſt and truſting in Gods promiſe, to cauſe all things, even the worſt things that can befall us to work together for our good, Rom. 8. 28. *And we know that all things work together for good to them that love God, to them who are called according to his purpoſe.* 4. By humility and a deep ſenſe of our undeſervings, and ill-deſerving at Gods hands for our ſins, Geneſ. 32. 10. *I am not worthy of the leaſt of all thy mercies, and of the truth which thou haſt ſhowed unto thy ſervant,* Dan 9. 8. *O Lord, to us belongeth confuſion of face, becauſe we have ſinned againſt thee.* 5. By looking to others better then our ſelves, who have been lower in the World and more

afflicted

afflicted then we have been; our Saviour had not where to lay his head, and thoſe of whom the World was not worthy, had no certain dwelling place in the World, and many of them deſtitute, afflicted and tormented. 6. By labouring ſo much the more to abound in ſpiritual riches, the leſs we have of temporal; and if we have no earthly inheritance, to ſecure our right unto, and living by Faith upon our heavenly inheritance, hereby the pooreſt ſometime become the richeſt, and thoſe that have moſt outward trouble, have moſt inward joy. Jam. 2. 5. *Hath not God choſen the poor of this World, rich in Faith, and Heirs of the Kingdom, which he hath promiſed to them that love him?* 1 Theſ. 1. 6. *Having received the Word in much affliction, with joy of the holy Ghoſt.* 7. By conſidering how we brought nothing into the World, and that we can carry nothing with us out of it, Job 1. 21. *Naked came I out of my Mothers Womb, and naked ſhall I return thither.* 1 Tim. 6. 7. 8. *For we brought nothing into this World, and it is certain we can carry nothing out; and having food and raiment, let us be therewith content.* 8. By going to Chriſt to teach us the leſſon of univerſal contentment, and fetching ſtrength from him to exerciſe this grace in every condition. Phil. 4. 11, 12, 13. *Not that I ſpeak in reſpect of want, for I have learned in whatſoever ſtate I am therewith to be content: I know both how to be abaſed, and I know how to abound: every where, and in all things I am inſtructed, both to be full, and to be hungry, both to abound and to ſuffer need: I can do all things through Chriſt which ſtrengtheneth me.*

Q. 5 *What doth the tenth Commandment require in reference unto our Neighbour?*

A. The tenth Commandment doth require in reference unto our Neighbour, a right and charitable frame of Spirit towards him, and all that is his.

Q. 6. *Wherein doth this right and charitable frame of Spirit towards our Neighbour and all that is his, conſiſt?*

A. This right and charitable frame of Spirit towards our Neighbour and all that is his, doth conſiſt, 1. In our affections of love, deſire and delight towards and in our Neighbour, and his welfare; together with grief and ſorrow with and for our Neighbours evil and ſufferings, Rom. 12. 10. 15. Be kindly affectioned one to another with brotherly love. Rejoyce with them that rejoyce, and weep with them that

weep,

' weep, *Heb.* 13. 3. Remember those that are in bonds as
' bound with them, and them which suffer adversity, as being
' your selves also in the body. 2. In a ready disposition and habitual inclination unto these affections towards our Neighbor.

Q. 7. *How may we attain such affections and dispositions towards our Neighbour?*

A. We may attain such affections and dispositions toward our Neighbour, 1. By getting the Law of God written upon our hearts, whereby we are wrought unto a love of the Law, and to an inclination to do it, Heb. 8. 10 *I will put my Laws into their mind, and write them in their hearts.* 2. By getting our affections chiefly set upon God, which will incline unto any right affections one towards another, 1 John 5. 1. *Every one that loveth him that begat, loveth him also that is begotten of him.* 3. By Faith in Jesus Christ, which worketh the heart both to a true love to God, and one towards another, Gal. 5. 6. *But Faith which worketh by love.* 4. By looking unto, and following the example of Jesus Christ, Eph. 5. 2. *And walk in love, as Christ also hath loved us, and given himself for us.*

81. Q. *What is forbidden in the tenth Commandment?*

A. The tenth Commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our Neighbour, and all inordinate Motions, and Affections to any thing that is his.

Q. 1. *What are the sins forbidden in the tenth Commandment?*

A. The sins forbiden in the tenth Commandment are, 1. All discontentment with our own estate. 2. All envying the good of our Neighbour. 3. All inordinate motions and affections towards any thing that is his.

Q. 2. *Wherein doth discontentment with our own estate shew it self?*

A Discontentment with our own estate doth shew it self, in our not liking, or not being well pleased with our own present condition, in our murmuring and repining, in our vexing and fretting, in our quarrelling and complaining of our condition, and taking no rest nor quiet therein, 1 Kings 21. 3. 4. *And* Naboth *said unto* Ahab, *The Lord forbid that I should give the inheritance of my Father unto thee. And* Ahab *came into his house heavy and displeased, and he laid him down*

upon

his bed, and turned away his face, and would eat no bread. h. 5. 11. 13. *And* Haman *told them of the glory of his riches, the multitude of his Children, and all the things wherein the g had promoted him; yet all this availeth me nothing, ſo long I ſee* Mordicai *the Jew ſitting at the Kings Gate,* 1 Cor. 10. *Neither murmur ye as ſome of them alſo murmured, and were ſtroyed of the Deſtroyer.*

Q. 3. *Whence doth diſcontentment with our own eſtate ariſe?*

A. Diſcontentment with our own eſtate doth ariſe, From out not believing, or not truſting the Providence God, who orders every particular circumſtance of our e- and condition, and hath promiſed to order it for the ſt, Matth. 10. 29, 30, 31. *Are not two Sparrows ſold for a thing? and one of them ſhall not fall on the ground without r Father; But the very hairs of your head are all numbered: ar ye not therefore, ye are of more value then many Sparrows.* From pride and over-valuing of our ſelves, as if we had me deſert of our own, and ſuch high thoughts, as if it were that ſuch worthy perſons as we are, ſhould be in a better ndition then that wherein God hath placed us. 3. From a rnal heart, filled with inordinate ſelf-love; which if Gods ovidence doth not gratify with full proviſions for the fleſh; doth vex and grieve, and is diſquieted. 4. From inordi- te affections unto, and expectations off and from theſe out- rd things, which cauſeth inordinate grief and trouble in e loſs of theſe things, and great diſcontent in the diſap- intment of what we expected of them, and from them.

Queſt. 4. *How may we be cured of diſcontentment with our n eſtate?*

A. We may be cured of diſcontentment with our own ſtate, by mourning for it, and application of our ſelves unto e Lord Jeſus Chriſt for pardon and healing: and by the ligent uſe of the means before directed for the attainment the grace of true contentment.

Q. 5. *What is the ſecond ſin forbidden in the tenth Command- ent?*

A. The ſecond ſin forbidden in the tenth Commandment envy, Gal. 5. 26. *Let us not be deſirous of vain glory, provok- g one another, envying one another.*

Q. 6. *What is Envy?*

A. Envy is a grief at anothers good, when the parts and gifts

gifts of the mind, or ſtrength and beauty of the body, or the wealth and outward proſperity, or the eſteem and honour, or any good thing which another hath, more then our ſelves, is a grief and trouble unto us, Pſalm 112. 9. 10. *His horn ſhall be exalted with honour: the wicked ſhall ſee it and be grieved; he ſhall gnaſh with his teeth, and melt away.* Nehem. 2. 10. *When* Sanballat *and* Tobiah *heard it; it grieved them exceedingly, that there was come a man to ſeek the welfare of the Children of* Iſrael.

Q. 7. *Why ought we to forbear envying one another?*

A. We ought to forbear envying one another, 1. Becauſe this ſin is very offenſive unto God, reflecting great diſhonour upon his goodneſs, Matth 20. 15. *Is thine eye evil, becauſe I am good?* 2. Becauſe this ſin is promoted by, and makes us like the Devil that envious Spirit, John 8. 44. *Ye are of your Father the Devil, and the luſts of your Father you will do.* 3. Becauſe this ſin of envy is heart-murder, and the ſpring of much ſtrife and contention, and of much evil and miſchief, which we ſhall be ready to do unto thoſe whom we envy, James 2. 16. *Where envy and ſtrife is, there is confuſion and every evil work.* 4. Becauſe this ſin of envy is very injurious unto our ſelves; 1. To our bodies it cauſeth a weſting and decay, and is the foundation of many diſtempers and diſeaſes, where it doth prevail. Prov. 14. 30. *Envy is the rottenneſs of the bones.* 2. To our ſouls, it puts our ſouls out of frame, and unfits us for the duties of Gods worſhip, 1 Pet. 2. 1. 2. *Wherefore laying aſide all malice and all guile, and hypocriſies, and envies, and evil ſpeakings, as new born Babes, deſire the ſincere milk of the Word that ye may grow thereby.* 3. To both body and ſoul, being ſuch a ſin, as without repentance and the mortification of it, will deſtroy both body and ſoul in hell.

Q. 8 *How may we be delivered from this ſin of envy?*

A. We may be delivered from this ſin of envy, 1. By conviction of its evil, and hearty grief for it. 2. By application of the blood of Chriſt through Faith, for the cleanſing our hearts from it, 1 John 1. 7. *The blood of Chriſt cleanſeth from all ſin.* 3. By cordial love and charity towards our Neighbour, 1 Cor. 13. 4. *Charity ſuffereth long and is kind, charity envyeth not.* 4. By the in-dwelling of the Spirit, through whom alone this ſin can be mortified and ſubdued, Rom. 8.

13 *If*

If ye through the Spirit do mortifie the deeds of the body, ye shall live.

Q. 9. *What is the third sin, which the tenth Commandment doth forbid?*

A. The third sin which the tenth Commandment doth forbid, is all inordinate motions and affections towards any thing that is our Neighbours. Col. 3.5. *Mortifie therefore your members which are upon the Earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.*

Q. 10. *What special inordinate motion and affection is forbidden in this Commandment?*

A. The special inordinate motion and affection, which is forbidden in this Commandment, is coveting that which is our Neighbours, either his House, or Wife, or Man-servant, or Maid-servant, or Ox, or Ass, or any thing that is his.

Q. 11. *Why ought we not to covet any thing which is our neighbours?*

A. We ought not to covet any thing which is our Neighbours, 1. Because God hath directly forbidden it 2. Because it is both uncharitableness and injustice towards our neighbour, to covet any thing that is his. 3. Because we lose the comfort of that which is our own by coveting, and inordinately desiring that which is anothers.

Q. 12. *Doth this tenth Commandment forbid only the actual coveting that which is anothers?*

A. The tenth Commandment doth not only forbid the actual coveting that which is anothers, but also all habitual inclinations hereunto, and all those inordinate motions of the Spirit this way, which do preceed the consent of the will, which is part of original sin, with which humane nature is universally polluted and deprayed.

82. Q. *Is any man able to keep the Commandments of God?*

A. No meer man since the fall is able in this life perfectly to keep the Commandments of God: but daily doth break them in thought, word and deed.

Q. 1. *What is it perfectly to keep the Commandments of God?*

A. To keep perfectly the Commandments of God, is to keep all the Commandments of God, and at all times, without the least breach of them, in regard of disposition, inclination, thought, affection, word or conversation.

Q. 2.

Q. 2. *Was ever any man able perfectly to keep the Commandments of God?*

A. Before the fall, the first man *Adam* was able perfectly to keep Gods Commandments, he having power given unto him in the first Creation, to fulfill the condition of the first Covenant of works, which required perfect obedience: but since the fall, no meer man is able to do this.

Q. 3. *Was not the Lord Jesus Christ able perfectly to keep the Commandments of God?*

A. The Lord Jesus Christ was both able, and also did perfectly keep the Commandments of God, but he was not a meer man, being both God and Man in one person, Heb. 4. 15. *He was in all points tempted like as we are, yet without sin.* Rom. 5. 9. *Whose are the Fathers, and of whom as concerning the flesh Christ came, who is over all God blessed for ever.*

Q. 4. *Shall ever any meer men be able perfectly to keep Gods Commandments?*

A. The Saints who are meer men, though not in this life, yet hereafter in Heaven they shall be made perfect themselves, and be enabled perfectly to obey God in whatsoever it is, that he shall require of them, Heb. 12. 22. 23. *We are come to mount Sion, to the Heavenly Jerusalem, to an innumerable company of Angels, to the general Assembly and Church of the first born, and to the spirits of the just men made perfect.*

Q. 5. *Do not the Saints on Earth keep the Commandments of God?*

A. The Saints on Earth do keep the Commandments of God sincerely, but not perfectly, 2 Cor. 1. 12. *For our rejoycing is this, the testimony of our conscience, that in godly sincerity we have had our conversation in this world.* Psalm 130. 3. *If thou Lord shouldst mark iniquities, Lord, who shall stand?*

Q. 6. *No Saints attain perfection here in this life?*

A. 1. All Saints ought to endeavour after perfection, and that they may attain higher and higher degrees thereof: Mat. 5. 48. *Be ye therefore perfect, as your Father which is in heaven is perfect.* 2. No Saints on earth ever did attain absolute perfection, so as to obey God in all things, at all times, without any sin.

Q. 7. *How do ye prove that no Saints ever did attain perfection in this life?*

A. That no Saints did ever attain perfection in this life, may

be proved, 1. Because the best of Saints in this life are ewed but in part,& have remainders of flesh and corrup- which doth rebell and war against the Spirit and renew- part in them, Gal. 5. 17. *For the flesh lusteth against the it, and the spirit against the flesh, and these are contrary the to the other, so that ye cannot do the things that ye would.* Because the Scripture telleth us expressly, that none are hout sin, and that such are deceivers themselves, and e God a lyar that affirm the contrary, Eccl. 7. 20. *For e is not a just man upon the earth that doth good and sinneth* 1 Kings 8. 46. *For there is no man that sinneth not.* Jam. 2. *For in many things we offend all.* 1 John 1. 8. 10. *If we we have no sin we deceive our selves, and the truth is not in If we say we have not sinned, we make him a lyar, and his d is not in us.* 2. Because the Scripture hath recorded the s of the most holy that ever lived. *Abrahams* dissimulation ncerning his wife, Gen 20. 2. *Abraham said of Sarah his fe, she is my Sister.* The like dissimulation of *Isaac*, Gen. 7. *And he said she is my sister, for he feared to say she is my t. Jacobs* Lye to his Father, Gen. 27. 24. *And he said, thou my very Son* Esau? *and he said, I am. Josephs* swear- by the life of *Pharaoh*, Gen. 42. 15 *By the life of Pha- ye shall not go hence, except your youngest Brother come hither. ses* unadvised speech, Psal. 106. 32. *They provoked his spi- , so that he spake unadvisedly with his lips.* The Scripture cordeth *Noah's* drunkenness, *Lot's* incest. *David's* Murther d Adultery, *Job's* and *Jeremiah's* Impatience and cursing ir birth-day, *Peter's* denyal of his Master with oaths and rses, and his dissimulation afterwards, before the Jews; *ul* and *Barabasses* contention. And if such persons as these ho were filled with the Holy Ghost, and had as great a easure of grace as any which we read of, either in the Scrip- re or any History, were not perfect without sin, we may ely conclude, that no Saints in this life have ever attained to absolute perfection.

Q. 8. *Doth not the Scripture tell us.* 1 John 3. 8. *Whosoever born of God doth not commit sin; for his Seed remaineth in him, d he cannot sin, because he is born of God; And if the Saints e without sin in their life, are they not perfect?*

A. First, if the sense of this place should be, that such as e born of God do not commit sin at all, then no regenerate persons

persons which are born of God, would ever be found committing of sin, but the Scripture doth record the sins of many regenerate persons, as hath been shown; and experience doth evidence the same, that such as are born of God commit sin, and therefore that cannot be the meaning of the place, that such as are born of God do not commit sin at all. Secondly, such as are born of God do not commit; That is, 1. They do not commit sin with the full consent of their will, which is in part renewed, and which so far as it is renewed, doth oppose sin, though sometimes it may be overpowered by the strength and violence of temptation. 2 They do not live in a course of sin as the unregenerate do. 3. They do not commit Sin unto death, as 1. John 5. 17. 18. *All unrighteousness is sin, and there is a sin unto death; we know that whosoever is born of God sinneth not*, that is, not unto death.

Q. 9. *Doth not himself testifie concerning* Job, *that he was a perfect man?* Job 1. 8. *Hast thou considered my servant* Job, *that there is none like him upon the earth, a perfect man?* Doth not Hezekiah *also plead his perfection with the Lord when he was sick?* 2 Kings 20. 3. *Remember now that I have walked before thee with a perfect heart.* And doth not *Paul* also assert himself and other Christians to be perfect? Phil. 3. 15. *Let us therefore as many as be perfect be thus minded; and how then is perfection unattainable by the Saints in this life?*

A. 1. This perfection which is ascribed unto the Saints in the Scripture, is not to be understood of absolute perfection and freedom from all sin, for the reasons already given, which prove the contrary; but it is to be understood of sincerity, which is Evangelical perfection, or at the furthest of comparative perfection, not an absolut perfection. 2. Thus we are to understand the perfection which God testifyeth of *Job hast thou considered my servant* Job, *that there is none like him in the Earth, a perfect man*, that is so perfect as he is, *a perfect and upright man*; his perfection did consist in his uprightness and sincerity; and that *Job* was not absolutly perfect, doth appear from his sin a little after in his cursing his Birth-day, Job 3. 2. *Let the day perish wherein I was born* and after he is charged with sin, Job 34. 37. *He multiplieth his words against God.* 3. So also *Hezekiahs* perfection, which he pleadeth was no more than his sincerity. *Remember I have walked before thee in truth, and with a perfect heart*, and the Scripture

ripture doth note his ſin a little after, which is a clear idence that he was not abſolutely perfect, 2 Chron. 32. 5. *But* Hezekiah *rendred not again according to the benefits e unto him, for his heart was lifted up, therefore wrath was on him, and upon* Judah *and* Jeruſalem. 4. In the ſame place here the Apoſtle *Paul* doth aſſert himſelf and other Chriſtians to be perfect, he doth acknowledge that he was not erfect, Phil. 3. 12. 13. *Not as though I had already attained ther were already perfect, but I follow after, if that I may apehend that for the which alſo I am apprehended of Chriſt Jeſus. ethren I count not my ſelf to have apprehended, &c.* Therefore e perfection which he had attained which he ſpeaketh , verſe 15. is to be underſtood of the Evangelical perfectin; the perfection which he had not attained is to be unerſtood of abſolute perfection. It is evident therefore that Saints do attain abſolute perfection in this life, and ſuch do pretend unto it, it is through their ignorance of themves and of God, and the extent of Gods Law.

Q. 10. *Do all the Children of men and the Saints themſelves eak the Commandments of God in this life?*

A. The ſaints themſelves, and much more ſuch as are no ints, do daily break the Commandment of God in thought, rd and deed, Gen. 8. 21. *The imagination of mans heart is il from his youth.* Jam. 3. 8. *The tongue can no man tame, it an unruly evil full of deadly poyſon*, John 3. 19. *Men loved rkneſs rather then light, becauſe their deeds were evil.*

Q. 11. *Are all thoughts of ſin breaches of Gods Commandents, when they are without evil words or actions?*

A. All thoughts of ſin are breaches of Gods Commandents without evil words and actions, when they are accomnied with evil inclinations, deſires, and affections, Mat 5. 28. *Whoſoever looketh upon a woman to luſt after her, hath committ adultery with her already in his heart*, Mat. 15. 19. *Out of e heart proceedeth evil thoughts, Murders, Adulteries, Fornitions, Thefts, falſe Witneſſes, Blaſphemies.*

Q. 12. *May not the Saints in this life be kept from ſinful ughts, words, and actions?*

A. 1. The Saints in this life cannot be wholly free from ſinful thoughts, words, actions, becauſe all, even the eſt of Saints through remaining corruption, are ſubject to ily infirmities and defects. 2. The Saints in this life may

be kept from all groſs ſins of thought, word, and deed, and they are kept from the reigning power of any ſin.

Q. 13. *How are the Saints kept from groſs ſins, and the reigning power of any ſin?*

A. The Saints are kept from groſs ſins, and the reigning power of any ſin: 1. By the reign of Chriſt in their hearts. 2. The mortificatiō of ſin in the root of it through the Spirit. 3. By watchfulneſs againſt ſin in the thoughts. 4. By avoiding occaſion of ſin, and reſiſting temptations unto it.

83. Q. *Are all the tranſgreſſions of the Law equally heinous?*

A. Some ſins in themſelves, and by reaſon of ſeveral aggravations are more heinous in the ſight of God then others.

Q. 1. *What is it for ſins be ſo heinous?*

A. Sins are heinous as they are grievous and offenſive unto God.

Q. 2. *Are not all ſins heinous unto God?*

A. All ſins are heinous unto God, but all ſins are not equally heinous, for ſome ſins are more heinous in the ſight of God then others.

Q. 3. *How many ways are ſome ſins more heinous in the ſight of God then others?*

A. Two ways, 1. Some ſins are more heinous in themſelves. 2. Some ſins are more heinous then others, in regard of their ſeveral aggravations.

Q. 4. *What ſins are more heinous in themſelves then others?*

A. 1. Sins againſt the firſt Tabel of the Law are more heinous then ſins againſt the ſecond Table of the Law; thus Idolatry is more heinous then Adultery; Sacriledge is more heinous then Theft; Blaſphemy againſt God is more heinous, then ſpeaking evil of our neighbour; and ſo proportionably the higheſt ſin committed againſt God more immediatly, is more heinous then the higheſt ſin committed more immediatly againſt man: and the loweſt ſin committed immediatly againſt God is more heinous, then the loweſt ſin committed againſt man, 1 Sam. 2. 25. *If one man ſin againſt another, the Judge ſhall judge him; but if a man ſin againſt the Lord, who ſhall intreat for him?* 2. Some ſins againſt the ſecond table of the Law are more heinous in themſelves, then others againſt the ſame ſecond table; as Murder is more heinous then Adultery, Adultery is more heinous then Theft, Theft is more heinous then coveting thy Neighbours houſe;

houſe; and here may be added, that the ſame ſins of any kind ripened into actions, are more heinous in themſelves, then thoſe ſins in the thoughts only and inclinations; this is evident from the greater diſpleaſure, which God doth expreſs in Scripture for ſome ſins, then for others againſt the ſecond table of the Law; and for ſinful works then for ſinful thoughts. 3. Sins againſt the Goſpel are more heinous of themſelves, then ſins againſt the Law, ſins againſt the Goſpel being committed againſt the greateſt light that ever did ſhine upon men, and the greateſt love and grace of God that ever was ſhown unto men, and therefore the puniſhment of Goſpel ſinners will be greater then the puniſhment of the moſt notoriouſly wicked heathens. Matth. 11. 20. 21. 22. 23. 24. *Then began he to upbraid the Cities wherein moſt of his mighty works were done, becauſe they repented not. Wo unto thee* Chorazin, *wo unto thee* Bethſaida: *It ſhall be more tolerable for* Tyre *and* Sidon *at the day of judgement then for you. And thou* Capernaum *which art exalted to Heaven, ſhalt be brought down unto Hell; It ſhall be more tolerable for the Land of* Sodom *in the day of judgment then for thee.*

Q. 5. *What are the aggravations which render ſome ſins more heinous then others?*

A. The aggravations which render ſome ſins more heinous then others, are the circumſtances which do attend them.

Q. 6. *What is the firſt aggravation of ſin?*

A. The firſt aggravation of ſin is from the perſon offending; Thus the ſins of Magiſtrates, Miniſters, Parents; the aged, and all Governours, are more heinous in the ſame kind then the ſame ſins of Subjects, People, Children, the younger, and thoſe which are under government, becauſe of the ill example, and ill influence of the ſins of the one beyond the other, 1 Kings 14 16. *And he ſhall give Iſrael up, becauſe of* Jeroboam, *who did ſin, and who made Iſrael to ſin.* Mic. 3. 5. *The Prophets make my people to err.* Thus the ſins alſo of profeſſors and Gods people are more heinous then the ſins of the wicked and ungodly in the ſame kind, becauſe the name of God is hereby more blaſphemed, and the wicked are hereby more hardned in their ſins, Rom. 2. 24. 25. *Thou that makeſt thy boaſt of the Law, through breaking the Law diſhonoureſt thou God? for the Name of God is blaſphemed amongſt the Gentiles through you.*

Q. 7. *What is the ſecond aggravation of ſin?*

A. The ſecond aggravation of ſin is from the place; Thus ſins committed in a Land of light are more heinous, then the ſame ſins committed in a place of darkneſs, Iſai. 26. 10. *In the Land of uprightneſs he will deal unjuſtly, and will not behold the Majeſty of the Lord.* Thus ſins committed in a place of great deliverance and mercies, are more heinous then the ſame ſins committed in another place, Pſalm 106. 7. *They remembered not the multitude of his mercies, but provoked him at the Sea, even the red Sea.* Thus alſo ſin committed in a publick place, whereby others may be intiſed and defiled, are more heinous then the ſame ſins committed in ſecret places, 2 Sam. 16. 22. *They ſpread* Abſolom *a Tent upon the top of the Houſe, and* Abſolom *went in to his Fathers Concubines in the ſight of all* Iſrael.

Q. 8. *What is the third aggravation of ſin?*

A. The third aggravation of ſin from the time; thus ſins committed on the Sabbath day, are more heinous then the ſame ſins committed on the week-day, drunkenneſs or adultery is heinous and abominable on any day in the ſight of God, but drunkenneſs or adultery, or any other ſuch ſins are more heinous before God on the Sabbath day. Thus ſins committed in or after the time of trouble and affliction, are more heinous then the ſame ſins committed at another time, 2 *Chron.* 28 22. *In the time of his diſtreſs did he treſpaſs yet more againſt the Lord, this is that King* Ahaz. Iſai. 1. 5. *Why ſhould ye be ſtricken any more? ye will revolt more and more.* Thus ſins committed after repentance and engagements to be the Lords, are more heinous then the ſame ſins committed before repentance and ſuch engagements; ſo alſo ſins committed after admonitions and cenſures, are more heinous then the ſame ſins committed before ſuch admonitions and cenſures.

Q. 9. *What is the fourth aggravation of ſin?*

A. The fourth aggravation of ſin is from the manner; thus ſins againſt knowledge are more heinous then ſins through ignorance; Sins through willfulneſs and preſumption are more heinous then ſins through weakneſs & infirmity; Sins through cuſtome and with deliberation are more heinous then ſins through ſudden paſſion, and the hurry of temptation; Sins with delight and greedineſs are more heinous, then

then ſins committed with regreat and back-wardneſs: Sins committed impudently, & with boaſting, are more heinous, then the ſame ſins committed with ſhame and bluſhing; Sins often repeated and long continued in, are more heinous, then ſins but once or ſeldom committed, and which are broken off by repentance.

84. Q. *What doth every ſin deſerve?*

A. Every ſin deſerveth Gods Wrath and Curſe, both in this life, and that which is to come.

Q. 1. *What is meant by Gods Wrath and Curſe, which every ſin doth deſerve?*

A. By Gods Wrath and Curſe which every ſin doth deſerve, is meant all thoſe puniſhments which God in his wrath hath threatned to inflict upon ſinners for their ſins.

Q. 2. *What are thoſe puniſhments which God hath in his wrath threatned to inflict upon ſinners for their ſins?*

A. The puniſhments which God in his wrath hath threatned to inflict upon ſinners for their ſins are either in this life, ſuch as all Temporal and Spiritual judgements here, or in the life which is to come, ſuch is the puniſhment of Hell: of both which ſee before in the explication of the 19th. Anſwer.

Q. 3. *Doth every ſin deſerve Gods wrath and curſe, both in this life and that which is to come?*

A. Every ſin doth deſerve Gods wrath and curſe, both in this life and that which is to come, becauſe every ſin is committed againſt an infinitely holy and righteous God, and his juſtice doth require infinite ſatisfaction, and if ſome ſinners do eſcape ſome temporal puniſhments, they cannot eſcape the eternal puniſhment of Hell, which is the only ſatisfying puniſhment, unleſs they have an intereſt in the ſatisfaction made by Chriſt, Gal. 3. 10. *Curſed is every one that continueth not in all things that are written in the Book of the Law to do them.* Matth. 15. 41. *Then ſhall he ſay unto them on the left hand, Depart from me ye curſed into everlaſting fire, prepared for the Devil and his Angels.*

85. Q. *What doth God require of us that we may eſcape his Wrath and Curſe due to us for ſin?*

A. To eſcape the Wrath and Curſe of God due to us for ſin, God requireth of us Faith in Jeſus Chriſt, Repentance unto life, with the diligent uſe of all outward means whereby Chriſt communicateth to us the benefits of Redemption.

Q. 1. *How many things doth God require of us to eſcape his wrath and curſe due to us for ſin?*

A. God requireth three things of us, that we may eſcape his wrath and curſe due to us for ſin. 1. Faith in Jeſus Chriſt. 2. Repentance unto life. 3. The diligent uſe of all outward means, whereby Chriſt communicateth to us the benefits of Redemption.

Q. 2. *Why doth God require of us faith in Jeſus Chriſt, that we eſcape his wrath and curſe?*

A. God requireth of us Faith in Jeſus Chriſt to eſcape his wrath and curſe, becauſe by faith in Jeſus Chriſt we have an intereſt in Jeſus Chriſt and his imputed righteouſneſs, and the promiſe he hath made of remiſſion and ſalvation unto us, Phil. 3. 9. *And be found in him, not having mine own righteouſneſs, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith*, Acts 10. 43. *To him give all the Prophets witneſs, that through his name, whoſoever believeth on him ſhall receive remiſſion of ſins.* Epheſ. 2. 8. *By grace we are ſaved through faith.*

Q. 3. *Why doth God require of us repentance unto life; that we may eſcape his wrath and curſe?*

A. God requireth of us repentance unto life, that we may eſcape his wrath and curſe, becauſe the promiſe of forgiveneſs of ſin is made to repentance, as a concomitant of faith; and it is not for Gods honour to pardon and ſave any that go on ſtill in their treſpaſſes: Acts 3. 19. *Repent you therefore and be converted, that your ſins may be blotted out.* Acts 20. 21. *Teſtifying both to the Jews, and alſo to the Greeks, Repentance towards God, and Faith towards our Lord Jeſus Chriſt.*

Q. 4. *Why doth God require of us the diligent uſe of all outward means, that we may eſcape his wrath and curſe?*

A. God doth require of us the diligent uſe of all outward means, to eſcape his wrath and curſe, becauſe although God could ſave without means; yet it is his will to appoint means, which having his inſtitution, we cannot expect the benefits of Redemption and Salvation ſhould be communicated to us any other way, 1 Cor. 1. 21. *It pleaſeth God by the fooliſhneſs of preaching, to ſave them that believe.* Acts 8. 22. *Pray God, if perhaps the thought of thine heart may be forgiven thee.*

86. Q. *What is faith in Jeſus Chriſt?*

A. Faith in Jeſus Chriſt is a ſaving grace, whereby we receive

receive and reſt upon him alone for ſalvation, as he is offered to us in the Goſpel.

Q. 1. *How is faith a ſaving grace?*

A. Faith is a ſaving grace, not by the act of believing, as an act; for then it would ſave as a work, whereas we are ſaved by faith in oppoſition to all works: but Faith is a ſaving grace, as an inſtrument, apprehending and applying Jeſus Chriſt and his perfect righteouſneſs whereby alone we are ſaved. *John* 3. 16. 'For God ſo loved the World, that he 'gave his only begotten Son, that whoſoever believeth on 'him, ſhould not periſh, but have everlaſting life. *Acts* 16. '31. And they ſaid, believe on the Lord Jeſus, and thou 'ſhalt be ſaved. *Rom.* 3. 22 Even the righteouſneſs of God, 'which is by Faith of Jeſus Chriſt unto all, and upon all 'them that believe.

Q. 2. *Who is the Author of faith in Jeſus Chriſt?*

A. The Author of Faith in Jeſus Chriſt, is God, whoſe gift it is, and who works this grace of Faith in the ſoul by his Spirit. *Epheſ.* 2 8 'Ye are ſaved through Faith, and 'that not of your ſelves, it is the gift of God. *Col.* 2. 12. 'You are riſen with him through the Faith of the operation 'of God.

Q. 3. *How doth God work this grace of Faith in the ſouls of men?*

A. God doth work this grace of Faith in the ſouls of men, ordinarily by hearing of the Word preached: *Rom.* 10. 17. 'So then Faith cometh by hearing, and hearing 'by the Word of God. 1 *Cor.* 15. 11. So we preach, and 'ſo ye believe.

Q. 4. *What is the object of this grace of Faith?*

A. The object of this grace of Faith is the Lord Jeſus Chriſt, and his righteouſneſs, and the promiſes which are made through him in the Covenant of grace, *John* 3. 18. 'He that believeth on him is not condemned. *Rom.* 1. 17. 'For therein is the righteouſneſs of God revealed from Faith 'to Faith, as it is written, The juſt ſhall live by Faith. *Gal.* '3. 22. The Scripture hath concluded all under ſin, that 'the promiſe by Faith of Jeſus Chriſt, might be given to 'them that believe.

Q. 5. *What is the ſubject of faith in Jeſus Chriſt?*

A. 1. The ſubject of denomination, or the Perſons in

whom alone this grace of Faith is to be found are the Elect only: *Tit.* 1. 1. 'According to the Faith of Gods Elect, 'Acts 13. 28. And as many as were ordained unto eternal 'life believed. 2. The ſubject of inheſion, or the parts of the ſoul in which Faith is placed and doth inhere, is not only the mind and underſtanding, but alſo the Will and Heart: *Hebr.* 11. 13. 'Theſe all dyed in Faith, not having received 'the promiſes, but having ſeen them afar off, and were per-'ſwaded of them, and embraced them: The perſwaſion of the truth of the promiſes is the act of the underſtanding; the embracement of the things promiſed is the act of the Will: Rom. 10. 10. *With the heart man believeth unto righteouſneſs.*

Q. 6. *What are the acts of Faith in Jeſus Chriſt?*

A. The acts of Faith in Jeſus Chriſt, are, 1. A receiving of Jeſus Chriſt: John 1. 11. *As many as received him, to them gave he power to become the ſons of God, even to them that believe on his name.* 2. A reſting upon Chriſt alone for ſalvation; this is implyed in all thoſe Scriptures which ſpeak of believing in Chriſt, and believing on his name.

Q. 7. *How is Jeſus Chriſt to be received by faith?*

A. Jeſus Chriſt is to be received by faith, as he is offered to us in the Goſpel.

Q. 8. *How is Jeſus Chriſt offered to us in the Goſpel?*

A. Jeſus Chriſt is offered unto us in the Goſpel, as Prieſt, Prophet, and King; and ſo we muſt receive him, if we would be ſaved by him.

Q. 9. *When doth the ſoul reſt upon Chriſt for ſalvation?*

A. The ſoul doth reſt upon Chriſt for ſalvation, when being convinced of its loſt condition by reaſon of ſin, and its own inability, together with all creatures inſufficiency to recover it out of this eſtate, and having a diſcovery and perſwaſion of Chriſts ability and willingneſs to ſave: it doth let go all hold on the creatures, and renounce its own righteouſneſs, and ſo lay hold on Chriſt, rely upon him, and put confidence in him, and in him alone for ſalvation.

87. Q. *What is repentance unto life?*

A. Repentance unto life is a ſaving grace, whereby a ſinner, out of a true ſenſe of his ſin, and apprehenſion of the mercy of God in Chriſt, doth with grief and hatred of his ſin, turn from it unto God, with full purpoſe of, and endeavour after new obedience.

Q. 1.

Q. 1. *Why is Repentance called Repentance unto life?*

A. Repentance is called Repentance unto life, becauſe it is a ſaving grace, and a neceſſary means for the attaining life and ſalvation; and that it might be diſtinguiſhed from the ſorrow of the World which worketh death: Acts 11. 18. *Then hath God alſo unto the Gentiles granted repentance unto life*, Ezek. 18. 21. *If the wicked will turn from all his ſins, &c. he ſhall ſurely live.* 2 Cor. 7. 10. *For godly ſorrow worketh repentance unto ſalvation, not to be repented of: but the ſorrow of the World worketh death.*

Q. 2. *Cannot any repent of their ſins by the power of nature?*

A. None can repent of their ſins by the power of nature, becauſe the hearts of all men and women by nature are like ſtone, inſenſible of ſin, and inflexible unto Gods will; therefore there is need of the Spirit of God to work this grace in the heart which he hath promiſed to do in the new Covenant: Ezek. 36. 26. 27. 'A new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the heart of ſtone out of your fleſh, and will give you an heart of fleſh; and I will put my ſpirit within you, and cauſe you to walk in my Statutes, and you ſhall keep my Judgements, and do them.

Q. 3. *Wherein doth Repentance unto life conſiſt?*

A. Repentance unto life doth chiefly conſiſt in two things, 1. In turning from ſin, and forſaking of it: Ezek. 18. 30. *Repent and turn your ſelves from all your Tranſgreſſions, ſo iniquity ſhall not be your ruine.* Prov. 21. 13. *He that covereth his ſins ſhall not proſper, but whoſo confeſſeth and forſaketh them, ſhall find merey.* 2. In turning unto God, Iſai. 55. 7. *Let the wicked forſake his way, and the unrighteous man his Thoughts: And let him return to the Lord, and he will have mercy on him; and to our God, for he will abundantly pardon him.*

Q. 4. *What is requiſite unto the turning from ſin in Repentance?*

A. It is requiſite unto the turning from ſin in Repentance, that there be. 1. A true ſight of ſin. 2. An apprehenſion of the Mercy of God in Chriſt. 3. A grief for ſin. 4. A hatred of ſin.

Q. 5. *Wherein doth the true ſenſe of ſin conſiſt which is requiſite in Repentance?*

A. The true ſenſe of ſin, which is requiſite in Repentance, doth

doth consist in such an inward feeling of our miserable and lost estate, by reason of the Wrath and Curse of God, and that eternal Vengeance of hell, which for our sins we are exposed unto, as putteth us into great perplexity, and trouble of Spirit; so that our Consciences being hereby pricked and wounded, can find no quiet, and take no rest in this condition. Acts 2. 37. *When they heard this they were pricked in their hearts, and said unto* Peter, *and to the rest of the Apostles, Men and Brethren, what shall we do?*

Q. 6. *What need is there of this sense of sin, unto true Repentance?*

A. There is need of this sense of sin unto true Repentance because without this sense of sin, sinners will not forsake sin nor apply themselves unto the Lord Jesus for pardon and healing, *Matth.* 9. 12. 13 'They that be whole, need not a 'Physician, but they that are sick, I am not come to call the 'Righteous, but sinners to repentance.

Q. 7. *What apprehensions of Gods mercies are requisite in this Repentance?*

A. There is requisite in true Repentance; that we have apprehensions of Gods mercies as he is both slow to anger and of great kindness; as he is most ready to forgive, and most ready to be pacified unto repenting sinners. *Exod.* 34. 6. 7. 'And the Lord passed by before him, and proclaimed 'The Lord, The Lord God, merciful and gracious, long-suf- 'fering, and abundant in goodness and Truth, keeping mercy 'for thousands, forgiving iniquity and Transgression and sin 'Rom. 2. 4 Or despisest thou the riches of his goodness 'and forbearance, and long-suffering, not knowing that the 'goodness of God leadeth thee to repentance.

Q. 8. *Can we apprehend pardoning mercy in God only through Christ?*

A We can truly apprehend pardoning mercy in God only through Christ, because God is so infinitely just and jealous and a consuming fire unto sinners out of Christ, and he is reconciliable to sinners, only through his Son, who hath given satisfaction unto his Justice for sin: 2 Cor. 5. 18. *All things are of God, who hath reconciled us unto himself, by Jesus Christ*

Q. 9. *What need is there of the apprehensions of Gods mercy in Christ in order to our repentance?*

A. There

A. There is need of the apprehenſions of Gods mercy in
riſt, in order to our repentance, becauſe without the ap-
henſions of this mercy of God, and willingneſs through
Son to be reconciled unto us, upon conviction of, and
trition for ſin, we ſhall either caſt off our trouble, and
more eagerly unto the commiſſion of ſin then before; or
we cannot caſt off our trouble, we ſhall ſink under tor-
nting deſpair, & be in danger of making away our ſelves
Judas did: whereas the apprehenſion of Gods mercy in
riſt, is an encouragement to us to forſake our ſins and to
n to him, and a means to affect our hearts with kindly
godly ſorrow for ſin.

Q. 10. *Wherein doth true grief for ſin conſiſt?*

A. True grief for ſin doth conſiſt in our mourning and ſor-
ing for ſin, not only as it is like to bring ruin upon our
es, but chiefly as it hath brought diſhonour upon Gods
me; not only as it hath wounded our conſciences, but
efly as it hath wounded our Savior; not only as without
entance it is like to damn our ſouls, but alſo as it hath
ſed and defiled our ſouls. Pſalm 38. 18. *I will declare*
iniquity, I will be ſorry for my ſin. Pſalm. 51. 3. 4. *I acknow-*
e my tranſgreſſions, and my ſin is ever before me. Againſt thee,
only have I ſinned, and done this evil in thy ſight. Zach. 12.
They ſhall look upon me whom they have pierced, and they
mourn. Iſai. 64. 5. 6. *We have ſinned, we are all an unclean*
g, and all our righteouſneſſes are all an unclean thing, and all
righteouſneſſes as filthy Rags.

Q. 11. *May we not truly grieve for ſin, though we do not weep*
it?

A. 1. If we can readily weep for others things, and can-
weep for ſin, the truth of our grief is very queſtionable.
There may be true and great grief for ſins, without tears
them that are of a dry Conſtitution, and are not prone to
ep upon any account; and as there may be in ſome many
rs in the eye, where there is no grief in the heart, ſo in
ers there may be much grief in the heart, where there are
tears in the Eye.

Q. 12. *Why is grief for ſin needful in Repentance?*

A. Grief for ſin is needful in Repentance, becauſe it
ther works the heart unto a willingneſs to leave ſin; be-
ſe God doth require it, and hath promiſed mercy unto
ſuch

such as mourn for sin, Jam. 4. 9. *Be Afflicted, Mourn, and Weep: Let your Laughter be turned to Mourning, and your joy into Heavineſs.* Jerem. 31. 18. 19. 20. *I have ſurely heard E*phraim *bemoaning himſelf thus, Thou haſt chaſtiſed me, and I was chaſtiſed, as a Bullock unacuſtomed to the Yoak: Turn thou me, and I ſhall be turned, for thou art the Lord my God. Surely after that I was inſtructed I ſmote upon my Thigh: I was a ſhamed yea even confounded, becauſe I did bear the reproach of my youth. Is* Ephraim *my dear Son? is he a pleaſant Child? my bowels are troubled for him, I will ſurely have mercy upon him, ſaith the Lord.*

Q. 13. *What is hatred of ſin which is requiſite unto true Repentance?*

A. Hatred of ſin which is alſo requiſite unto true Repentance, is an inward deep loathing and abhorrency of ſin, as the moſt odious thing in the world, which is accompanied with a loathing of our ſelves, as being rendered by ſin moſt loathſome and abominable in the eyes of God. Ezek. 36.31. *Then ſhal ye remember your own evil ways and your doings which have not been good, and ſhall loath your ſelves in your own ſight, for your iniquities and your abominations.*

Q. 14. *Why is hatred of ſin needful unto true Repentance?*

A. Hatred of ſin is needful unto true Repentance, becauſe no affections of the heart will more engage us againſt ſin, than our hatred; and when grief for ſin is much ſpent, hatred of ſin will put Weapons into our hands to fight againſt it.

Q. 15. *What is that turning from ſin, which is part of true Repentance?*

A. The turning from ſin which is part of true Repentance doth conſiſt in two things. 1. In a turning from all groſs ſins, in regard of our courſe & converſation. 2. In a turning from all other ſins, in regard of our hearts and affection.

Q. 16. *Do ſuch as truly repent of ſin, never return again unto the practice of the ſame ſins which they have repented of?*

A. 1. Such as have truly repented of ſin, do never return unto the practice of it, ſo as to live in a courſe of ſin as they did before; and where any after Repentance do return unto a courſe of ſin, it is an evident ſign that their Repentance was not of the right kind. 2. Some that have truly repented of their ſins, although they may be overtaken and ſurprized by temptations, ſo as to fall into the commiſſion of the ſame

ſins

which they have repented of, yet they do not ly in them, get up again, and with bitter grief bewail them, and turn again unto the Lord.

Q. 17. *Wherein doth turning to the Lord (the other part of the Repentance) consist?*

A. Turning to the Lord doth consist, 1. In making application of our selves unto him, for the pardon of sin, and his mercy, Psal. 51. 1. *Have mercy upon me, O God, according to thy loving kindness; according to the multitude of thy tender mercies blot out my transgressions.* 2. In our making choice of him for our God and chief good, Jer. 3. 22. *Behold we come unto thee, for thou art the Lord our God.* Zach. 13. 9. *They shall call on my Name, and I will hear them: I will say it is my People, and they shall say, the Lord is my God.* 3. In our delivering up our selves unto his Obedience. Psal. 119. 59. *I thought on my ways, and turned my feet unto thy Testimonies.*

Q. 18. *What is that Obedience which we must deliver our selves up unto, in our returning to the Lord?*

A. The Obedience which we must deliver up our selves unto, in our returning to the Lord, is the new obedience of the Gospel.

Q. 19. *Why is the Obedience of the Gospel called New obedience?*

A. The Obedience of the Gospel is called New obedience because it is required in the New Covenant, because it must proceed from newness of Spirit, the nature, or new principle of Grace and Spiritual Life, which is put into the soul by the Spirit of God, Rom. 7. 6. *But now we are delivered from the Law, that being dead wherein we were held, that we should serve in newness of Spirit.*

Q. 20. *When do we deliver up our selves unto this New Obedience?*

A. We deliver up our selves unto this New Obedience, 1. When we have full resolutions and purposes of it, Psal. 119. 109. *I have sworn and I will perform it, I will keep thy righteous judgements.* Acts 11. 23. *And exhorted them all, that with purpose of heart they would cleave unto the Lord.* 2. When we are diligent in our endavours after it, that we may constantly walk in the ways of new obedience without offence either to God or Man, Luke 1. 6. *And they were both Righteous before God, walking in all the Commandments, & Ordinances*

of

of the Lord blameleſs. Acts. 24. 16. *And herein do I exerciſe myſelf, to have always a Conſcience void of offence, toward God and toward Man?*

Q. 21. *Do all that truly repent, fully perform New Obedience?*

A. None that truly repent do here in this life perform New Obedience fully, without any failure and defect; but they diligently endeavour to do it; and wherein they fall ſhort it is their grief and trouble, Pſal. 38 17. *For I am ready to halt, and my ſorrow is continually before me.*

88. Q. *What are the outward means whereby Chriſt communicateth to us the benefits of Redemption?*

A. The outward and ordinary means whereby Chriſt communicateth to us the benefites of Redemption, are his Ordinance; eſpecially the Word, Sacraments and Prayer; all which are made effectual to the Elect for Salvation.

Q. *What doth comprehend all the outward and ordinary means whereby Chriſt communicateth to us the benefits of Redemption?*

A. The ordinances of the Lord do comprehend all the outward and ordinary means whereby Chriſt communicateth to us the benefits of redemption.

Q. 2. *What is meant by the Ordinances of the Lord?*

A. By the Ordinances of the Lord is meant thoſe means of grace and Salvation which are of the Lords inſtitution which he hath appointed and commanded in his Word, and no other. Mat 28. 20. *Teaching to obſerve all things whatſoever I have commanded you*, 1 Cor. 11. 1. 2. 23. *Be ye followers of me even as I alſo am of Chriſt. Now I praiſe you Brethren, that ye keep the Ordinances as I delivered unto you. For I have received of the Lord that which alſo I deliver unto you.*

Q. 3. *May we not make uſe of any Ordinances, which are of mens appointment only in order to Salvation?*

A. We ought not to make uſe of any Ordinances which are of mens appointment only in order unto Salvation, becauſe this is will-worſhip, which is both vain and offenſive, and we cannot groundedly expect the bleſſing of the Lord upon, or to receive any true benefit by any Ordinances, but by thoſe alone which are of his own appointment only. Col. 2. 20. 22. 23. *Why are we ſubject to the Ordinances after the Commandments and Doctrines of men; which things have a ſhew of wiſdom in will-worſhip*, &c. Mat 15. 9. *But in vain they do worſhip me, teaching for Doctrines the Commandments of men.*

Q. 4.

Q. 4. *Why are the Ordinances called the ordinary means whereby Chriſt communicateth to us the benefits of Redemption?*

A. The Ordinances are called the ordinary means whereby Chriſt communicateth to us the benefits of Redemption, becauſe the Lord hath not wholly limited and abound up himſelf unto his Ordinances; for he can in an extraordinary way bring ſome out of a ſtate of Nature, into a ſtate of Grace; as *Paul* who was converted by a light and a voice from Heaven: but the Ordinances are the moſt uſual way & means of Converſion and Salvation, without the uſe of which, we cannot, upon good ground, expect that any benefit of Redemption ſhould be communicated to us.

Q. 5. *What are the chief Ordinances of the Lords appointment?*

A. The chief Ordinances of the Lords appointment are the Word, Sacraments, and Prayer. Acts 2. 42. *And they continued ſtedfaſtly in the Apoſtles Doctrine and Fellowſhip, and in breaking of Bread, and in Prayers.*

Q. 6. *To whom are the Ordinances made effectual for Salvation?*

A. The Ordinances are made effectual for Salvation to the Elect only. Acts 2. 46. 47. *And they continuing with one accord in the Temple and breaking Bread, praiſing God. And the Lord added to the Church daily ſuch as ſhould be ſaved.*

Q. Q. *How is the word made effectual to Salvation?*

A. The Spirit of God maketh the Reading, but eſpecially the preaching of the Word, an effectual means of convincing and converting Sinners, and of building them up in holineſs and comfort through Faith unto Salvation.

Q. 1. *What is the Ordinance or appointment of the Lord in reference unto the Word, that it may be effectual unto Salvation?*

A. The Ordinance or appointment of the Lord in reference unto the Word, that it may be effectual unto Salvation, is 1. That we read the word. Deut. 17. 19. *He ſhall Read therein all the days of his life, that he may learn to fear the Lord his God, to keep all the words of this Law, and theſe Statutes to do them.* John 5. 39. *Search the Scriptures, for in them ye think ye have eternal life, and they are they that teſtifie of me.* That we hear the Word Preached. Iſa. 55. 3. *Incline your ear and come unto me, hear and thy ſoul ſhall live.* 1 Cor. 21. *It pleaſed God by the fooliſhneſs of Preaching to ſave them that believe.*

Q. 2. *How is the Word made effectual unto Salvation?*

A. The

A. The word is made effectual unto Salvation. First, In reference unto ſinners and ungodly, as the Word is a means, 1. To convince them of ſin, and to affect them with remorſe for it. 1 Cor. 14. 24. 25. *But if all prophecy, and their come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; And thus the ſecrets of his heart are made manifeſt, and ſo falling down on his face he will worſhip God, and report that God is in you of a truth.* Heb. 4. 12. *For the Word of God is quick and powerful, and ſharper then a two edged Sword piercing even to the dividing of the ſoul and of the ſpirit, and of the joynts and of the marrow, and is a diſcerner of the thoughts and intents of the heart.* Acts 2. 37. *Now when they heard this they were pricked in their hearts.* 2. To convert them from ſin, and joyn them unto Chriſt and his People. Pſalm 19. 7. *The Law of the Lord is perfect, converting the Soul.* Acts 2. 41. *Then they that gladly received his word were Baptiſed, and the ſame day there were added unto them about three thouſand ſouls.* Acts 4. 4. *Howbeit many of them which heard the Word believed and the number of the men was about five thouſand. Secondly,* In reference unto thoſe that are converted, the Word is effectual for Salvation, as it is a means of building them up in holineſs and comfort unto Salvation. Acts 20. 32. *And now Brethren I commend you to God, and to the word of his Grace, which is able to build you up and to give you an inheritance among thoſe that are ſanctified.* Eph. 4. 11. 12. 13. *And he gave ſome Paſtors and Teachers for the perfecting of the Saints, for the work of the Miniſtery for the edifying of the Body of Chriſt; Till we all come in the unity of the Faith, and the knowledge of the Son of God unto a perfect man, into the meaſure of the ſtature of the fulneſs of Chriſt.*

Q. 2. *How doth the Word build up the Saints in Holineſs?*

A. The Word doth build up the Saints in holineſs, as it is a means to work them into a greater conformity unto the image of God, and to cauſe an increaſe of every grace in them. 2 Cor. 3. 18. *We all with open face beholding as in a glaſs the glory of the Lord, are changed into the ſame image from glory to glory.* 1 Pet. 2. 2. *As new born Babes deſire the ſincere milk of the Word, that ye may grow thereby.* 2. As it doth reprove, correct, inſtruct in righteouſneſs and thereby perfect them more and more and fit them for good works, 2 Tim. 3. 16. 17. *All Scripture is given by Inſpiration of God, and is profitable*

ofitable for Doctrine, for reproof, for correction, for instruction righteousness that the man of God may be perfect, throughly furnished unto every good work. 3. As it is a means of pulling down strong holds in the soul, and more and more subjugating and subduing all thoughts and affections unto the obedience of Christ. 2 Cor. 10. 4. 5. *For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth it self against the knowledge of God, and bringing into captivity every thought unto the obedience of Christ.* As it is a means to strengthen the Saints against the temptations of the Devil, and the corruptions of their own hearts. Eph. 6. 13. 17. *Take to you the whole Armour of God, that ye may be able to stand in the evil day. Take the Sword of the Spirit which is the Word of God,* Mat. 4. 10. *Get thee hence Satan, for it is written, thou shalt worship the Lord thy God,* &c. Psal. 119. 9. *Wherewith shall a young man cleanse his way? by taking heed thereto according to thy word.* 5. As it is a means to establish the Saints in the truths and ways of God, and to strengthen them against errour and sedition, Rom. 16. 25. *Now to to him that is of power to establish you according to my Gospel and the preaching of Jesus Christ,* &c. Eph. 4. 14. *That we be no more children tossed to and fro, and carried about with every wind of Doctrine by the sleight of men, and cunning craftiness whereby they lie in wait to deceive.*

Q. 4. *How doth the Word build up the Saints in comfort?*

A. The Word build up the Saints in comfort, 1. As it doth reveal and hold forth the chiefest grounds of comfort, such as the promises of pardon, and eternal life, *Isa.* 40. 1. 2. Comfort ye, comfort ye my people, saith your God; speak comfortable unto Jerusalem, and cry unto her that her warfare is accomplished, that her sins are pardoned. 1 *John* 2. 25. This is the promise that he hath promised, even eternal life. 2. As it is the means of conveying to the soul the most sweet and unutterable joy of the Holy Ghost. 1 *Thes.* 1. 6. 'And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.

Q. 5. *Is the Word effectual unto salvation by any vertue or power in it self?*

A. The Word is not effectual unto Salvation by any

vertue or power in it ſelf, but by the operation of the ſpirit of God, in and by the Word. 1 *Cor.* 3. 6. 'Who hath alſo 'made us able Miniſters of the New Teſtament, not of the 'letter, but of the ſpirit; for the letter killeth, but the ſpirit 'giveth life.

Q. 6. *How doth the Word work effectually unto ſalvation?*

A. The Word doth work effectually unto ſalvation through Faith. 1 *Theſ.* 2. 13. 'Ye received it not as the word 'of men, but (as it is in truth) the Word of God, which 'effectually worketh alſo in you that believe. *Rom.* 1. 18. For 'I am not aſhamed of the Goſpel of Chriſt, for it is the power 'of God unto ſalvation, to every one that believeth.

90. Q. *How is the Word to be read and heard, that it may be effectual unto ſalvation?*

A. That the Word may become effectual unto Salvation, we muſt attend thereunto with diligence, Preparation and Prayer, receive it with Faith and Love, lay it up in our Hearts, and practiſe it in our lives.

Q. 1. *What is required before the hearing of the Word, that it may be effectual unto ſalvation?*

A. Before the hearing of the Word that it may become effectual to ſalvation, two things are required; 1. Preparation. 2. Prayer.

Q. 2. *What is that Preparation that is required, before the hearing of the Word?*

A. The preparation which is required before hearing of the Word, is; 1. That we conſider the Majeſty of God, in whoſe preſence we are to appear, and whoſe Word we are to hear. *Acts* 10. 33. 'We are all here preſent before God, to 'hear all things that are commanded thee of God. 2. That we examine our ſelves, to find out, and lay aſide whatever may hinder the ſaving operation of the Word of God upon us. *Pſal.* 26. 6. 'I will waſh my hands in innocency, ſo will 'I compaſs thine Altar, O Lord. *Jam.* 1. 21. Wherefore lay 'apart all ſuperfluity of naughtineſs, and receive with meek- 'neſs the engrafted Word, which is able to ſave your ſouls. '1 *Pet.* 2. 1. 2 Wherefore laying aſide all malice, and all 'guile, and hypocriſies, and envyings, and evil ſpeakings: as 'new born babes deſire the ſincere milk of the Word, that ye 'may grow thereby.

Q. 3. *What is that Prayer which is required before hearing the Word?*

A. Th

A. The Prayer which is required before hearing the Word, is Prayer in ſecret and in our Families, for Gods aſſiſtance of his Miniſters in preaching the Word to us, & for his bleſſing the Word, and making it effectual to us by his ſpirit in our hearing of it. 2 *Theſ.* 3. 1. 'Pray for us, that the Word of the 'Lord may have free courſe and be glorified.

Q. 4. *What is required in reading and hearing the Word to make it effectual unto ſalvation?*

A. In reading and hearing the Word that it may become effectual unto ſalvation, three things are required. 1. Attention. 2. Faith. 3. Love.

Q. 5. *What is that attention which is required in reading and hearing the Word?*

A. The attention which is required in reading and hearing the Word, is a diligent enclining the ear, and bending the mind, that we may underſtand what we read and hear. *Prov.* 2. 1. 2. 5. 'My Son, if thou wilt receive my Word, and hide 'my Commandments with thee; So that thou encline thine 'ear unto wiſdom, and apply thy heart unto underſtanding; 'then ſhalt thou underſtand the fear of the Lord, and find 'the knowledge of God.

Q. 6. *What is that Faith which is required in reading and hearing the Word?*

A. The Faith which is required in reading and hearing of the Word, doth imply. 1. In general, a believing aſſent unto the Divine Authority of the whole Scripture, that it is indeed the Word of God, and however it were penned by divers holy Men in divers ages, that yet the whole was indited, and they write nothing but as they were inſpired by the Holy Ghoſt, 1 *Theſ.* 2. 13. 'We thank God, becauſe when 'ye received the Word of God which ye received of us, ye 'received it not as the Word of men, but (as it is in truth) 'the Word of God. 2 *Tim.* 3. 16. All Scripture is given by inſperation of God. 2 *Pet.* 1. 21. For the propheſie came not in old time by the will of man, but holy men of God ſpake as they were moved by the Holy Ghoſt 2. The Faith required in reading and hearing the Word, doth imply in particular. 1. A believing aſſent unto the truth and excellency of all Scripture Hiſtory, as that which moſt certainly was, eſpecially the Hiſtory of our Lord Jeſus Chriſt in his birth, Life, Death, Reſurrection and Aſcention. 2. A believing

aſſent unto the truth & excellency of all Scripture Prophecy, as that (ſo far as it is not yet fulfilled) which moſt certainly will be; eſpecially the Prophecy concerning the conſumation of all things, and the general judgement of the World by Jeſus Chriſt at the laſt day. 3. A believing aſſent unto the truth and excellency of all Scripture Doctrine as that which is moſt high, and moſt worthy of the Underſtanding; eſpecially the Doctrine, of the Trinity and Chriſts Incarnation, and the way of Mans Redemption. 4. A believing aſſent unto the truth and righteouſneſs of all Scripture-threatnings whether in the Law or Goſpel, and that in the moſt ſevere executions of them. 5. A believing aſſent unto the holineſs, righteouſneſs and goodneſs of all Scripture-precepts: as alſo to the perfection of the Scripture-rule for all things which concern our practiſe. 6. A fiducial application of all Scripture promiſes, ſo far as they have a general reference unto all believers, as moſt firm, true, precious, and ſuch as contain in them whatever is really for our good and happineſs, both in this and in the other World.

Q. 7. *What is that Love which is required in Reading and Hearing the Word of God?*

A. The Love which is required in reading and hearing the Word of God, is Love of the Word, becauſe it is the Word of God, Pſa. 119. 159. 167. *Conſider how I love thy precepts. My ſoul hath kept thy Teſtimonies, and I love them exceedingly.*

Q. 8. *Wherein ſhould our Love to the Word of God ſhew it ſelf?*

A. Our Love to the Word of God ſhould ſhew it ſelf, 1. In our high prizing of the Word of God above things, which are moſt neceſſary and precious in the World, Job 23. 11. *I have eſteemed the words of his mouth more then my neceſſary food.* Pſalm 119. 72. *The law of thy mouth is better to me then thouſands of gold and ſilver.* 2. In our earneſt deſires after the Word, Pſalm 119. 20. 131. *My ſoul breaketh for the longing it hath unto thy judgements at all times. I opened my mouth and panted, for I longed for thy Commandments.* 3. In our delighting our ſelves in the Word, Pſalm 119. 24. 111. 162. *Thy Teſtimonies are my delight and my Councellers. Thy Teſtimonies have I taken as an heritage for ever, for they are the rejoycing of my heart. I rejoyce at thy Word as one that findeth great ſpoil.*

Q. 9. *What is required after the reading and hearing the Word, that it may become effectual unto ſalvation?*

A. There

A. There is required after the reading and hearing of the Word, that it may become effectual unto salvation, 1. That we lay it up in our hearts, making our hearts and memories store houses of this heavenly treasure, Psalm 119. 11. *Thy Word have I hid in my heart, that I might not sin against thee.* 2. That we practise it in our lives, being ready to obey and do whatsoever we read or hear out of the Word to be our duty. Jam. 1. 22. 25. *Be ye doers of the Word and not hearers only, deceiving your own selves; whoso looketh into the perfect Law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.*

91. Q. *How do the Sacraments become effectual means of salvation?*

A. The Sacraments become effectual means of salvation, not from any vertue in them or in him that doth administer them, but only by the blessing of Christ, and the working of his Spirit in them that by Faith receive them.

Q. 1. *How negatively are the Sacraments not effectual means of salvation?*

A. The Sacraments negatively, 1. Are not effectual means of salvation, by any vertue in themselves to confer grace and salvation upon all the receivers, and by the work done, or bare receiving of them; for many may and do partake of the Sacraments, who are without true grace, and have no share in the salvation of the Gospel, Acts 8. 13. 20. 21. 23. *And Simon himself was baptized. But Peter said unto him, Thy money perish with thee; thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God; for I perceive that thou art in the gall of bitterness, and in the bond of iniquity.* 1 Cor. 11. 27. *Whosoever shall eat this Bread and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.* 2. The Sacraments are not effectual means of salvation through the intention of, or by any vertue in him that doth administer them, there being no power in the most holy Ministers themselves to give grace, and to bring salvation unto any by their administration of the Sacraments, or any other Ordinance, 1 Cor. 3. 7. *So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the encrease.*

Q. 2. *How positively are the Sacraments effectual means of salvation?*

A. The Sacraments positively are effectual means of salvation. 1. By the blessing and presence of Christ, which doth accompany the Sacraments and other Ordinances of his own Institution, Matth. 18. 20. *When two or three are gathered together in my Name, there am I in the midst of them.* Matth. 28. 20. *Teaching them to observe all things whatsoever I have commanded you; and lo I am with you alway unto the end of the World.* 2. By the working of the Spirit (the effect and evidence of Christs blessing and presence,) whereby Christ doth put life, and vertue and efficacy into his Sacraments and Ordinances, without which they would be wholly dead, and altogether ineffectual, 1 *Cor.* 12. 13. 'For by one spirit we 'are all baptized into one body, whether we be Jews or 'Gentiles, whether we be bond or free; and have been all 'made to drink into one Spirit.

Q. 3. *In whom doth the Spirit by the Sacraments work effectually unto salvation?*

A. The Spirit by the Sacraments doth not work effectually unto the salvation of all that receive them, but of all that by Faith receive them.

92. Q. *What is a Sacrament?*

A. A Sacrament is an Holy Ordinance, instituted by Christ, wherein by sensible signs, Christ and the benefits of the New Covenant are represented, sealed and applyed unto Believers.

Q. 1. *VVhat is the proper signification of the word Sacrament?*

A. The proper signification of the word Sacrament as it was of old used, is a military Oath, whereby the General did oblidge himself to be faithful unto his Souldiers, and the Souldiers did engage themselves to be faithful unto their General.

Q. 2. *VVhy are any of Christs Ordinances called Sacraments, when we do not find the word Sacrament used in any place of the Holy Scripture?*

A. Although the word Sacrament be not used in the Scripture any more then the word Trinity, yet becaufe the things signified by the Sacrament and Trinity, and other words, are in the Scriptures, therefore we may lawfully make use of such words.

Q. 3. *VVhat is the thing signified by the word Sacrament?*

A. The thing signified by the word Sacrament is a Seal of the

the Covenant of Grace, whereby as the Lord doth oblidge himſelf to fulfill the promiſe of the Covenant unto us; ſo by our receiving of this Seal, we oblidge our ſelves to be the Lords, and to be true and faithful unto him.

Q. 4. *VVhoſe Ordinances is the Sacrament which we are to make uſe of?*

A. The Sacrament which we are to make uſe of, is an Ordinance, not of mans inſtitution and appointment, but an holy Ordinance of Chriſts Inſtitution and appointment, who being the only King of the Church, hath alone the authority to appoint holy Ordinances and Sacraments.

Q. 5. *How many parts are there in a Sacrament?*

A. There are two parts in a Sacrament. 1. The outward ſenſible ſigns. 2. The things ſignified by the ſigns.

Q. 6. *How do the ſenſible ſigns and the things ſignified in a Sacrament differ?*

A. The ſenſible ſigns and the things ſignified in a Sacrament do differ as the ſenſible ſigns are an object of the underſtanding and faith, being repreſent by the outward ſigns.

Q. 7. *VVhat kind of ſigns are the ſenſible ſigns in a Sacrament?*

A. 1. The ſenſible ſigns in the Sacrament are not natural ſigns, as the dawn of the morning is a ſign of the approaching day, or as ſmoak is a ſign of fire; but they are arbitary ſigns, and by the appointment, not of men, but of Jeſus Chriſt. 2. They are not bare ſignifying or repreſenting ſigns, but withal, exhibiting, conveying and applying ſigns, as a ſeal unto a Bond, or laſt Will and Teſtament doth both ſignifie the will of him whoſe Bond or laſt Will and Teſtament it is, and doth alſo exhibit and convey, confirm and apply a right unto the things promiſed and engaged therein: when the Miniſter doth give forth the ſigns or outward elements in the ſacramental actions, the Lord doth give forth and convey the things ſignified unto the worthy receivers.

Q. 8. *VVhat are the ſigns ſignified by the outward ſenſible ſigns in a Sacrament?*

A. The things ſignified by the outward ſenſible ſigns in a Sacrament, are Chriſt and the benefits of the new Covenant.

Q. 9. *VVhat is the uſe of a Sacrament in reference unto Chriſt and the benefits of the new Covenant?*

A. The uſe of a Sacrament in reference unto Chriſt and the benefits of the new Covenant is, 1. To repreſent Chriſt

and the benefits of the New Covenant, *Gen.* 17. 10. 'This 'is my Covenant which ye shall keep between me and you 'and your seed after you, every man child among you shal 'be Circumcised. 2. To seal and apply Christ and the benefits of the New Covenant, *Rom.* 4. 11. 'And he received 'the sign of Circumcision, a seal of the righteousness of 'Faith which he had being Uncircumcised.

Q. 10. *To whom doth the Sacrament represent, seal and apply Christ and the benefits of the new Covenant?*

A. A Sacrament doth represent, seal and apply Christ and the benefits of the new Covenant, not unto all that partake thereof, but unto believers only; Faith being the eye of the soul to discern the things represented, and the hand of the soul to receive the things sealed and exibited in the Sacrament.

93. *Q. VVhich are the Sacraments of the New Testament?*

A. The Sacraments of the New Testament, are Baptism and the Lords Supper.

Q. 1. *VVere there ever any other Sacraments used in the Church besides those of the New Testament?*

A. Formerly under the Old Testament there were other Sacraments of use amongst the *Jews*, and not those of the New Testament.

Q. 2. *VVhat were the ordinary Sacraments of common use among the* Jews *under the Old Testament?*

A. The ordinary Sacraments or common use amongst the *Jews* under the old Testament, were Circumcision and the Passover; which since the coming of Christ are abrogated and abolished, and are no more to be used in the Church under the Gospel.

Q. 3. *What are the Sacraments then of the New Testament which are to be used in the Church under the Gospel?*

A. The only Sacraments of the New Testament? which are to be used in the Church under the Gospel, are Baptism and the Lords Supper; Baptism, which is to be received but once, instead of Circumcision for Imitation; and the Lords Supper, which is to be received often, instead of the Passover for Nutrition.

Q. 4. *VVhat is the Doctrine of the Papists concerning the number of the Sacraments of the New Testament?*

A. The Doctrine of the Papists concerning the number of the

e Sacraments, is, that there are ſeven Sacraments under e New Teſtament; unto Baptiſm and the Lords Supper, ey add Confirmation, Penance, Ordination, Marriage d extream Unction? which, though ſome of them are to uſed, namely, Marriage, and Ordination, yet none of them their Superſtitious way; none of them have the ſtamp of ivine Inſtitution to be uſed as Sacraments. None of them e Seals of the Covenant of Grace, and therefore they are o Sacraments, but Popiſh additions, whereby they would em to make a mends for their taking away the Second ommandment out of the Decalogue, as contrary to their mage-Worſhip; whereas both ſuch as add, and ſuch as take way from Gods Laws & Inſtitutions, are under a ſeverer urſe then any of the Anathems and Curſes of the Popiſh ouncils. *Rev.* 22. 18. 'If any man add to theſe things, God ſhall add unto him the Plagues that are written in this Book: and if any man ſhall take away from the words of the Book of this Propheſy, God ſhall take away his part out of the Book of life.

94. Q. *What is Baptiſm?*

A. Baptiſm is a Sacrament, wherein the waſhing with ater in the name of the Father and of the Son, and of the oly Ghoſt, doth ſignifie and ſeal our ingrafting into Chriſt, nd partaking of the benefits of the Covenant of Grace, and ur engagement to be the Lords.

Q. 1. *What is the outward ſign or element in Baptiſm?*

A. The outward ſign or Element in Baptiſm is Water, nd that pure Water; ſo that the addition hereunto of Oyl, alt, and Spittle, by the Papiſts in Baptiſm, is an abomin-ble profanation of the Ordinance. *Acts* 10. 47. 'Can any man forbid water that theſe ſhould not be Baptiſed? *Heb.* 10. 22. Our bodies waſhed with pure water.

Q. 2. *What is the thing ſignified by Water in Baptiſm?*

A. The thing ſignified by Water in Baptiſm is the bloud f our Lord Jeſus Chriſt.

Q. 3. *What is the outward action in Baptiſm?*

A. The outward action in Baptiſm is waſhing of the body ith Water, which is all that the word Baptizing doth ſig-ifie, and which may be fitly done by pouring water upon he face to repreſent Chriſts blood poured out for us; or by prinkling water upon the face to repreſent the blood of

ſprinkling,

ſprinkling, with which the heart is ſprinkled. *Heb.* 10. 22. 'Having our heart ſprinkled from an evil conſcience, and 'our bodies waſhed with pure water.

Q. 4. *Is it not neceſſary to dip or plunge the Body into the water in Baptiſm, when the Scripture telleth us of ſeveral that went down into the water when they were baptized, and we are to be buried with Chriſt in baptiſm, & therefore plunged & covered with water in baptiſm, as Chriſt was covered with earth in the grave?*

A. It is not neceſſary that the body ſhould be dipped or plunged all over in baptiſm, for, 1. When we read of ſome that went down into the water when they were baptiſed, we do not read that they were dipped or plunged over head & ears, they might be baptiſed by pouring or ſprinkling the water upon their faces: yea, in ſome places (which the Scripture telleth us perſons were baptized. Travellers tell us they are but ankle deep, in which it was impoſſible they could be plunged all over; and *Aenon*, where it is ſaid there was much water, the original words do not ſignify deep waters, but many ſtreams, which are known to be ſhallow and not fit to plunge the body into. 2. Though ſome went down into the water when they were baptiſed, yet the Scripture doth not ſay that all did ſo, but moſt probably water was brought into the houſe when the Jaylor and all his houſhold were baptiſed in the night, and not that he ſuffered the Apoſtles (then priſoners) to go forth, and that he with them ſhould go out with all his houſhold, and leave all the other priſoners alone, to ſeek ſome River to be baptiſed and plunged into. 3. The burying with Chriſt by Baptiſm, doth ſignify the burying of ſin in the Soul by the baptiſm of the Spirit, and not the burying of the Body and covering it all over in the baptiſm of water. 4. There is a baptiſing or waſhing, as was ſaid in pouring or ſprinkling water on the Body and as our Saviour told *Peter* when he would have been waſhed all over by him, that the waſhing of the feet was ſufficient: ſo the waſhing of the face is ſufficient, eſpecially for Infants, who in our colder Climates cannot be plunged in a River without manifeſt hazard of their lives, which none can prove by Scripture to be neceſſary.

Q. 5. *What doth the waſhing of the Body with water repreſent and ſignifie?*

A. The waſhing of the Body with water in baptiſm doth repreſent

reſent and ſignifie, the waſhing of the Soul from ſin by blood of Jeſus Chriſt. Rev. 1. 5. *That loved us, and waſh-us from our ſins in his own blood?*

Q. 6. *In whoſe name are perſons to be baptized?*

A. Perſons are to be baptized in the Name of the Father, of the Son, and of the Holy Ghoſt, Matth. 28. 19. *Go efore and teach all Nations, baptizing them in the name of the ther, and of the Son, and of the Holy Ghoſt.*

Q. 7. *What is to be underſtood by the baptizing in the name the Father, and of the Son, and of the Holy Ghoſt?*

A. By baptizing in the name of the Father, and of the , and of the Holy Ghoſt, is to be underſtood, not only a ning of the Father, Son, and Holy Ghoſt, but a baptizing the Authority, and into the Faith, Profeſſion and Obe-nce of the Father, Son, and Holy Ghoſt.

Q. 8. *What is ſignified, ſealed and engaged on Gods part by being baptized in his Name?*

A. There is ſignified, and ſealed, and engaged on Gods t by our being baptized in his Name. 1. His ingrafting us o Chriſt. 2. His making us partakers of the benefits of the w Covenant, Rom. 6. 3. *Know ye not that ſo many of us as re baptized into Jeſus Chriſt, were baptized into his death.*

Q. 9. *What is meant by our ingrafting into Chriſt?*

A. By our ingrafting into Chriſt, is meant our being cut from our old ſtock of nature, and being joyned unto Jeſus hriſt, whereby we come to draw vertue from him as from r root, that we may grow up in him, and bring forth fruit to him, John 15. 15. *I am the Vine, ye are the Branches.* om. 11. 17. *Thou being a wild Olive Tree, were grafted in ongſt them, and with them partakeſt of the root and fatneſs of e Olive Tree.*

Q. 10 *What are the benefits of the Covenant of grace, which baptiſm we are made partakers of?*

A. The benefits of the Covenant of grace, which by bap-ſm we are made partakers of, are, 1. Admiſſion into the ſible Church, Matth. 28. 19. *Go teach all Nations, bapti-ng them, &c.* 2. Remiſſion of ſins by Chriſts blood, Acts 38. *Be baptized every one of you in the name of Jeſus Chriſt r the Remiſſion of ſins.* 3. Regeneration and ſanctification Chriſts Spirit, Tit. 3. 5. *According to his mercy he ſaved by the waſhing of regeneration and renewing of the Holy Ghoſt.*

4. Adop-

4. Adoption, together with our union unto Chriſt, *Gal.* 3. 26. 27. 'For ye are the Children of God by Faith in Jeſus 'Chriſt; For as many of you as have been baptized into 'Chriſt, have put on Chriſt. 5. Reſurrection to everlaſting 'life. 1 *Cor.* 15. 29. If the dead riſe not at all, why are they 'baptized for the dead? *Rom.* 6. 4. 5. We are buried with 'him by baptiſm into death, *&c.* If we have been planted 'together in the likneſs of his death, we ſhal be alſo in the 'likeneſs of his reſurrection.

Q. 11. *What is ſealed and engaged on our part by being baptized in the name of the Father, Son, and Holy Ghoſt.*

A. By our being baptized in the name of the Father, Son, and Holy Ghoſt, is ſealed and engaged on our part, that we will be the Lords, and that, 1. Wholly, Soul and Body, with all our powers, faculties, members, are to be employed by him as inſtruments of righteouſneſs and new obedience; and. 2. Only the Lords, & therefore we engage to renounce the ſervice of the Devil, and the fleſh and world, and to fight under Chriſts Banner, againſt theſe enemies of the Lord and of our Souls, *Rom.* 6. 6. 11. 12. 13. 'We are buried with 'him by baptiſm into death, that like as Chriſt was raiſed 'from the dead by the Glory of the Father, even ſo we alſo 'ſhould walk in newneſs of life. Reckon ye you ſelves to 'be dead indeed unto ſin, but alive unto God. Let not ſin 'therefore reign, that you ſhould obey it in the luſts there-'of; neither yield your members as inſtruments of unright-'eouſneſs unto ſin; but yield your ſelves unto God, as 'thoſe that are alive from the dead, and your members as 'inſtruments of righteouſneſs unto God.

Q. 95. *To whom is Baptiſm to adminiſtred?*

A. Baptiſm is not to be adminiſtred unto any that are out of the viſible Church, till they profeſs their Faith in Chriſt, and obedience to him; but the Infants of ſuch as are members of the viſible Church are to be baptized.

Q. 1. *Is Baptiſm to be adminiſtred unto all?*

A. Baptiſm is not to be adminiſtred unto all, nor to any that are out of the viſible Church, becauſe they being out of the Covenant have no right unto the Seals of the Covenant, *Epheſ.* 2. 12. 'At that time ye were without Chriſt, being 'aliens from the Common-wealth of Iſrael, and ſtrangers 'from the Covenant of promiſe, having no hope and without 'God in the world.

Q. 2.

Q. 2. *May not Heathens and Infidels be baptized?*
A. Heathens and Infidels which are without the Church whilſt they continue Infidels, ought not to be baptized; but upon the preaching of the Goſpel unto them they repent and believe, and make profeſſion of their Faith and reſolution of obedience, they are hereby vertually within the Church, and then have a right to this Ordinance of baptiſm, and it ought not to be denied unto them, *Mark* 16. 15. 16. And he ſaid, go ye into all the World, and preach the Goſpel unto every Creature, He that believeth and is baptized, ſhall be ſaved, &c

Q. 3. *May no Infants be baptized?*
A. No Infants of Heathens and Infidels, whilſt ſuch, may be baptized, becauſe both Parents and Children are out of the Covenant. 2. The Infants of Chriſtians and believing Parents being viſible Church-members, may, and ought to be baptized.

Q. 4. *How do you prove that the Infants of ſuch as are viſible Church-members, may, and ought to be baptized?*
A. That the Infants of ſuch as are viſible Church-members, may, and ought to be baptized, may be proved, becauſe they are in Covenant; and the promiſe of the Covenant belonging unto them, this ſeal of the Covenant doth belong unto them alſo, Acts 2. 39. *The promiſe is to you and to your children.* It is upon the account of the promiſe of the Covenant that any have the ſeal; hence it was that not only *Abraham*, but all his ſeed whilſt in their infancy received the ſeal of Circumciſion, becauſe the promiſe of the Covenant was made to both, and by the ſame reaſon, not only believing Parents, but alſo their Infants are to receive the ſeal of baptiſm, the promiſe being made unto both, *Gen.* 17. 7. 10. I will eſtabliſh my Covenant between me and thee, and thy ſeed after thee, to be a God to thee, and thy ſeed after thee. This is my Covenant which ye ſhall keep between me and you, and thy ſeed after thee, every man-child among you ſhall be circumciſed.

Q. 5. *How do you prove that becauſe the Infants of the Jews under the Law, had the promiſe and ſeal of the Covenant of grace, namely, Circumciſion, whereby they were admitted to be viſible Church-members; therefore that the Infants of Chriſtians under the Goſpel have the promiſe of the Covenant of grace, and ought*

to have the seal of baptism, to admit them to be visible Church members also?

A. 1. That the Infants of Christians have the Promi of the Covenant of Grace made with *Abraham* is evident b cause that Covenant was an everlasting Covenant, Gen. 17. *I will establish my Covenant for an everlasting Covenant to be God to thee; and thy seed after thee*; Which Covenant Chri is the Mediator of, and it is renewed in the New Testamen with all Believers, and that as fully as under the Law, an therefore if the Infants under the Law were included, th Infants under the Gospel are included too. 2. That the pri viledge of Infants being made Church-members under th Law, doth belong to the Infants of Christians under th Gospel, besides the parity of reason for it, and equality o right unto it, it is evident, because this priviledge was neve repealed and taken away under the Gospel.

Q. 6. *How do you prove that the priviledge of Infant being made visible Church-members under the Gospel was neve taken away?*

A. That the priviledge of Infants being made visibl Church-members was never taken away under the Gospel is evident; 1. Because if this Priviledge were repealed, we should have some notice of its repeal in the Scripture; bu we have no notice or signification of Gods will to repeal thi priviledge throughout the whole Book of God. 2. Becaus Christ did not come to take away or straighten the privi ledges of the Church, but to enlarge them, and who ca upon Scripture-grounds imagine that it was the will o Christ, that the Infants of the Jewish Church should b Church-members, but the Infants of the Christian Church should be shut out like heathens and Infidels. 3. Becaus the Scripture is expres that the Infants of Christians are holy, 1. Cor. 7. 14. *Else were your Children unclean, but now are they holy*, as the Jews are called in Scripture a holy Na tion, because by circumcision they were made visible Church members; so the Infants of Christians as well as themselves are called holy, that is federally holy, as they are by Baptism made visible Church-members.

Q. 7. *How doth it appear that Baptism doth make members of the visible Church?*

A. That Baptism doth make members of the visible Church

urch under the Goſpel is evident, becauſe it is the Sacra-
t of Initiation and admiſſion into the Church, which our
our gave his Diſciples Commiſſion to admit perſons by
his Church, Matth. 28. 19. *Go teach all Nations, bapti-
them,* &c. or make and admit Diſciples, as the Greek
d ſignifieth, Diſciple them.

Q. 8. *But doth not Chriſt firſt require that people ſhould be
ght and believe, at leaſt make a profeſſion of their Faith before
be baptized, and therefore all Infants being uncapable of be-
taught and making profeſſion of their Faith, are they not hereby
uded the priviledge of baptiſm?*

A. That which our Saviour required of teaching, and an
ial profeſſion of Faith before baptiſm, is to be underſtood
the Heathen Nations, unto whom he ſendeth his Apoſtles
preach, who without this, were not to be baptized: but
re is not the ſame reaſon concerning the Infants, of ſuch
o are themſelves members of the viſible Church. 2. The
ants of Church-members being uncapable of being taught,
d making an actual profeſſion of Faith, doth no more ex-
de them the priviledge of baptiſm, then their being unca-
le of working doth exclude them the liberty of eating,
en the command is expreſs, 2 Theſ. 3. 10. *If any work not,
ther ſhall he eat*: Notwithſtanding which command, In-
ts being uncapable of working, yet they may eat; and ſo
ants being uncapable of profeſſing their Faith, may be
ptized. 3. Infants though they are uncapable of being
ght by men, and making an actual profeſſion of their
ith, yet they are capable of the grace of the Covenant by
e ſecret work of the Spirit; for of ſuch is the Kingdom of
aven: and who will ſay that all Infants dying in their in-
ncy are damned? as they muſt be, if they be uncapable
the grace of the Covenant; and if they be capable of the
ace of the Covenant, they are capable of this ſeal of baptiſm.

Q. 9. *How can Infants have right to baptiſm, when we do
t find throughout the whole New Teſtament, either Precept or
ample for their baptiſm?*

A. 1. The Ordinance of baptiſm as to the ſubſtance of it,
expreſly appointed by our Saviour in the New Teſtament;
t it is not needful that the circumſtance of the time of
s adminiſtration ſhould be appointed too, when the time
y be ſo clearly deduced by Scripture conſequence. 2. We

do

do not find in the Scripture any precept or example in the very words, that women ſhall partake of the Lords Supper; yet we believe that they did partake of the Lords Supper in Scripture-time, and they being Church-members, and Believers, capable of the actual exerciſe of Grace, have an undoubted right unto that Sacrament. 3. We have proved from Scripture, that Chriſtian Infants have a right to be Church-members; and therefore they have a right to Baptiſm which admits them hereunto, and that there is no Scripture-repeal of this priviledge. 4. We have no precept or example concerning the Infants of ſuch as were baptized themſelves, that they ſhould, or that any of them were kept unbaptized from their infancy, untill they were grown up unto years of maturity, and did make an actual profeſſion of their Faith, and then did receive the Ordinance of Baptiſm; and why then will any do this, which they have no Scripture-precept nor example for. 5. There is great probability that the Infants of Believers in ſome recorded places of Scripture were baptized in their infancy, where whole houſholds were baptized together, it is not ſaid, that the Infants in ſuch houſes were excluded; and why then ſhould we exclude Infants from the Ordinance, whom God hath no where excluded?

96. Q. *What is the Lords Supper?*

A. The Lords Supper is a Sacrament wherein by giving and receiving Bread and Wine according to Chriſts appointment, his death is ſhewed forth, and the worthy Receivers are not after a Corporal and Carnal manner, but by Faith made partakers of his Body and Blood, with all his benefits unto their ſpiritual nouriſhment and growth in Grace.

Q. 1. *How many things are moſt conſiderable in the Lords Supper?*

A. There are eight things moſt conſiderable in the Lords Supper. 1. The Nature of it. 2. The Author of it. 3. The outward Elements and Actions. 4. The internal Myſteries or the things ſignified. 5. The ſubject of it, or the Perſons that have right to receive it. 6. The manner how it is to be received. 7. The Benefits of it. 8. The End of it?

Q. 2. *What is the Lords Supper as to the nature of it?*

A. The Lords Supper as to the nature of it, is a Sacrament and Seal of the Covenant of Grace, wherein the mutual obliga-

bligations both on Gods part, and on our part, which are ade in Baptiſm, are renewed and confirmed.

Q. 3. *Who is the Author of the Lords Supper?*

A. The Lords Supper is a Sacrament not of mans inven-on, but our Lord Jeſus Chriſt is the Author of it, and it is of is appointment and inſtitution, 1 Cor. 11. 23 *For I have eceived of the Lord that which alſo I delivered unto you, that e Lord Jeſus took bread, &c.*

Q. 4. *When did the Lord Jeſus inſtitute and appoint this acrament of his Supper?*

A. The Lord Jeſus did inſtitute and appoint this Sacra-ent of his Supper the ſame night in which he was betray-d, 1 Cor. 11. 23 *The Lord Jeſus the ſame night in which he as betrayed, took bread.* It was at night, becauſe it was to cceed and come in the room of the Paſſe-over: It was the me night in which he was betrayed, becauſe it was to be a mmemoration of his death.

Q. 5. *Are not Chriſtians bound to receive this Sacrament at ight, when our Saviour did firſt inſtitute and adminiſter it, and e Apoſtles did firſt receive it at night?*

A. We are no more bound from this example to receive is Sacrament at night, then we are bound to receive it in upper room, and but twelve in a company, which was the actiſe in the firſt inſtitution. We have not the ſame reaſon r receiving it at night as the Apoſtles had, who were then eat the Paſſe-over before: and although the time of re-iving it be an indifferent thing, yet the noon (the time hen our Saviour gave up the ghoſt) ſeemeth to be the oſt ſuitable time for the receiving of it; eſpecially ſince that time both body and mind are ordinarily in the beſt ſpoſition for receiving it with the greateſt activity, and the aſt faintneſs and wearineſs.

Q. 6. *In what poſture ſhould the Sacrament be received?*

A. The Table poſture ſeemeth to be the moſt decent, and t to be eſteemed irreverent, when Chriſt himſelf was reſent and did adminiſter it to them.

Q. 7. *By whom is the Sacrament of the Lords Supper to be miniſtred?*

A. The Sacrament of the Lords Supper, as alſo the other Baptiſm, is to be adminiſtred by none but ſuch as are the niſters of Jeſus Chriſt, called and installed in this office

according to the Scripture-rule; such are Christs Embassadors, and none but such have authority to exhibit or apply the broad Seals of the Kingdom of Heaven.

Q. 8. *What are the outward signs and elements in the Lords Supper?*

A. The outward signs and elements in the Lords Supper, are Bread and Wine.

Q. 9. *What Bread is to be used in the Lords Supper?*

A. Ordinary Bread is to be used, and not Wafers, after the manner of the Papists, and it is most decent that it be white Bread.

Q. 10. *What Wine is to be used in the Lords Supper?*

A. Any kind of Wine may be used in the Lords Supper; we read that Christ drank of the fruit of the Vine with his disciples, but what sort of Wine is not said; yet it seemeth most suitable & most lively to represent the blood of Christ, when the wine is of a red colour, such as Tent, or claret wine.

Q. 11. *May and ought all that receive the Lords Supper, receive it in both Elements, the Bread and Wine too?*

A. All that receive the Lords Supper, may and ought to receive it in both Elements, the Bread and also the Wine; this is evident from the directions which the Apostle doth give unto the *Corinthians* in general, about their receiving this Sacrament, wherein he joyns the Cup and the Bread together; as belonging to all that did receive, 1 Cor. 11. 26. 28. *As often as ye eat this Bread, and drink this Cup, ye do shew the Lords death till he come, Let a man* (that is any man, and not the Minister only) *examine himself, and so let him eat of that Bread, and drink of that Cup.* And therefore the practise of the Papists, in taking away the Cup from the people, is unwarrantable and injurious.

Q. 12. *What are the outward actions in this Sacrament of the Lords supper?*

A. The outward actions in this Sacrament of the Lords Supper. 1. On the Ministers part, are his blessing the Elements, & setting them apart for this Sacramental use, by reading the words of Institution, with thanksgiving and prayer unto God for his blessing; his taking the Bread and breaking it; his taking the Cup and distributing both the Bread and wine unto the people in the words of our Savior, when he first did institute this Sacrament. 2. On the part of the people

he outward actions are their taking the Bread and Wine, nd eating the one, and drinking the other.

Q. 13. *What is ſignified and repreſented by the Bread and Wine in this Sacrament?*

A. By the Bread and Wine in this Sacrament is ſignified nd repreſented the Body and Blood of Chriſt, 1 Cor. 11. 24. 25. *Take, eat, this is my Body. This Cup is the New Teſtament in my Blood.*

Q. 14 *Is not the Bread in the Sacrament tranſubſtantiated nd turned into the real Body of Chriſt, when our Saviour telleth his Diſciples expreſly,* This is my Body.

A. The Bread in this Sacrament is not tranſubſtantiated nd turned into the real Body of Chriſt, but is only a ſign nd repreſentation of Chriſts Body.

Q. 15. *How do you prove that the Bread in this Sacrament is t turned into the real Body of Chriſt.*

A. That the Bread in this Sacrament is not turned into the al Body of Chriſt, may be proved by divers Arguments.

Arg. 1. It is evident both unto ſenſe and reaſon, that the read after conſecration remaineth Bread as it was before. It is evident unto ſenſe, the quantity or bigneſs of Bread maineth, the figure of Bread remaineth, the locality or lace of Bread remaineth, the colour, taſte, and ſmell of read remaineth, and nothing in the World is more evident nto ſenſe then the Bread in the Sacrament, no alteration the leaſt unto ſenſe being made by its conſecration. 2. It evident unto reaſon that the Bread cannot be turned into nother ſubſtance, and the accidents not be at all changed altered; when our Saviour turned Water into Wine, the ater as it loſt its ſubſtance, ſo alſo it loſt its colour, taſte, ell and other accidents, and the Wine made of water had e colour, taſte and ſmell of Wine, as well as the ſubſtance Wine; but in the Sacrament, there is no other colour, ſte, figure, or any accident but of Bread, and therefore in aſon there is no other ſubſtance but of Bread: In the Sa- ament we muſt either cloath the Body of Chriſt with the cidents of Bread, and ſay that his Body is of ſuch a figure, ſte and colour as the Bread is, which would render him favoured, ill-ſhapen, and debaſe his Body (ſo glorious w in Heaven) into the likeneſs of Bread, which is ſuch abſurd blaſphemy that none will affirm; or elſe, if the

accidents of Bread cannot be attributed unto Chriſts Body, and yet the ſubſtance of Bread be gone, and the ſubſtance of Chriſts Body come into its room; then the accidents of Bread do exiſt without a ſubject, which is moſt abſurd and contradictory unto reaſon; we perceive by our ſenſes ſuch a colour, taſte and figure, it cannot be the Body of Chriſt that is of ſuch a colour, taſte and figure; and if there be no other ſubſtance in the room that hath theſe accidents, hence then it follows, that it is *nothing* which hath this colour taſte and figure, & that in the Sacrament there is a white *nothing*, a ſweet *nothing*, a loaf of *nothing*, a piece of *nothing*, which is a ridiculous abſurdity; nothing is more evident unto reaſon then that the ſubſtance of the Bread remaineth unchanged, whilſt the accidents remain unchanged.

Arg. 2. If the Bread in this Sacrament be turned into the real Body of Chriſt, then either there are ſo many bodies of Chriſt as there are pieces of bread eaten in all Sacraments, or elſe they are all one and the ſame body. 1. It cannot be that there ſhould be ſo many bodies of Chriſt as there are pieces of bread eaten in all ſacraments; becauſe firſt, Chriſt would then be a Monſter with many thouſands; yea, millions of bodies. Secondly, It would lie in the power of any Miniſter to make as many bodies of Chriſt as he pleaſed, or that God ſhould be bound to work a miracle every time the Bread is conſecrated. Thirdly, This cannot conſiſt with Chriſt unity. Fourthly, none of Chriſts bodies, but one, would be the Body which was born of the Virgin *Mary*, and that died upon the Croſs. Fifthly, all theſe bodies, but the one he hath in Heaven, would be without a ſoul, and ſo altogether inſufficient to ſave the ſoul, or to confer any ſpiritual life of grace by the feeding upon them in this ſacrament; therefore it cannot be that there ſhould be ſo many bodies of Chriſt as there are pieces of bread eaten in all ſacraments. 2. Neither can it be one and the ſame Body of Chriſt which the Bread in the ſacrament is turned into, for then it would follow, Firſt, That Chriſts Body is both viſible and inviſible, viſible in Heaven, and inviſible in the ſacrament. 2. That one and the ſame body of Chriſt is preſent in divers places at the ſame time, in Heaven and in divers places of the Earth, and to ſay that one and the ſame Body which is circumſcribed by one place, is at the ſame time preſent in thouſa-

thousand other places, is abhorrent unto all reason, and it is in effect to say, it is where it is not and it is not where it is, which is an absurd contradiction. If Christs Body be in Heaven, it is not in the Sacrament: if it be in the Sacrament, it is not in Heaven. Christs Body is not divided, and so by parts in one place and in another at the same time; neither is Christs Body infinite, and so present in divers places together, as God is present; for then his Body would cease to be a body; therefore Christs Body cannot be in divers places together, therefore being in Heaven, it is not present in the sacrament.

Arg. 3. *If the Bread in the Sacramen tbe turned into the real Body of Christ; then after the eating of it, either it returneth to Heaven, which it cannot do, because it is there already; or else it remaineth with them that eat it; and if so then Christs Body in part would be turned into the substance of our bodies, and if we are wicked, when these same bodies are raised, it would be tormented for ever in Hell: part also of Christs Body would go into the draught and be subject to corruption; either of which to affirm is most horribly blasphemous: therefore the Popish Tenent of Transubstantiation is to be abominated by all Christians.*

Arg. 4. *If the Bread in this Sacrament were turned into the real Body of Christ, both the nature and end of the Sacrament would be destroyed; the nature of the Sacrament is to be a sign, the end of it is to be a remembrance of Christ; both which suppose Christs Body to be absent, which this Sacrament is a sign and remembrance of; whereas if the Bread were turned into Christs Body, it would be present.*

Arg. 5. *It is Bread which is eaten in the Sacrament, and not the Body of Christ, and so it is termed by the Apostle,* 1 *Cor.* 11. 26. As often as ye eat this Bread, *not this Body of Christ,* vers. 27. *Whosoever shall eat this Bread unworthily,* &c. v. 28. Let a man examine himself, and so let him eat of that bread, *and if it be bread which is eaten in this Sacrament, surely the bread is not turned into the real body of Christ.*

Q. 16. *But are not the words of our Saviour plain in his institution of this Sacrament, This is my Body? and would he have said it, had not the Bread been turned into his real Body?*

A. If all Scripture-expressions besides were to be understood literally, then there would be some reason that this expression should be so understood too; but we frequently find figurative

figurative expreſſions in the Scripture, and that concerning Chriſt, 1 Cor. 10. 4. *That Rock was Chriſt.* Epheſ. 2. 20. *Jeſus Chriſt himſelf being the chief corner ſtone*, is Jeſus Chriſt therefore turned into a rock or ſtone? In the ſame ſenſe as in the Jewiſh Sacrament the Paſchal Lamb is called the Paſſover, the Bread in the Chriſtian Sacrament is called the Body of Chriſt; The Paſchal Lamb could in no proper ſenſe be the Paſſover, which was the action of the Angel in paſſing over the Houſes of the Iſraelites, when he deſtroyed the firſt-born of the Egyptians: what abſurdity is it to ſay, that the Paſchal Lamb was turned into this action of the Angel; ſurely a preſent ſubſtance could not be turned into an accident or action which was long before; but it was a ſign or commemoration of that action: ſo the Bread in this Sacrament is not properly the Body of Chriſt, and ſo one body turned into another without its accident; but the Bread is a ſign of the body of Chriſt, and a commemoration of Chriſts body which was crucified for us.

Q. 17. *But cannot God by his infinite power turn the bread into the real Body of Chriſt? and if he can do it, why may we not believe that he really doth it, when Chriſt ſaith, This is my Body?*

A. Although God by his infinite power can do all things which are poſſible unto true power, yet we may ſafely ſay that God cannot do any thing which implyeth imperfection and weakneſs; ſuch as to make contradictions true, and to introduce ridiculous abſurdities, and blaſphemous conſequences, which he ſhould do, if he ſhould turn the bread in the Sacrament, but without the tranſmutation of its accidents, into the real body of Chriſt.

Q. 18. *How doth the Bread and Wine in this Sacrament repreſent the Body and Blood of Chriſt?*

A. The Bread and Wine in this Sacrament doth repreſent the Body and Blood of Chriſt, in that, as the Bread and wine doth nouriſh, ſtrengthen and refreſh the body, and ſatisfie the natural appetite; ſo the Body and Blood of Chriſt received in this Sacrament doth nouriſh, ſtrengthen, and refreſh the Soul, and ſatisfie the ſpiritual appetite.

Q. 19. *What is repreſented by the actions of the Miniſter in taking the Bread and breaking it, and taking the Cup and giving both unto the people?*

A. By the actions of the Miniſter in taking the bread and breaking

breaking it, and taking the Cup and giving both unto the people, is represented Gods taking his Son, and giving him to be broken & crucified upon the Cross for us; and withal, his giving him in this sacrament unto us to be our Redeemer and Saviour.

Q. 20. *What is represented by the actions of the people in receiving the Bread and Wine, and feeding upon them?*

A. By the actions of the people in receiving of the bread and Wine, and feeding upon them, is represented their receiving of Jesus Christ, given to them by the Father, and feeding upon him in the sacrament.

Q. 21. *Do all that receive this sacrament partake really of the body and blood of Christ with the benefits of the New Covenant?*

A. None but worthy Receivers do receive and partake really of the body and blood of Christ with the benefits of the New Covenant.

Q. 22. *How do worthy Receivers really partake of the body and blood of Christ with his benefits?*

A. The worthy Receivers do partake really of the body and blood of Christ, with all his benefits, 1. Not after a corporal and carnal manner, and by conjunction of his real body and blood unto their body, as meat and drink is really joyned unto them in their eating and drinking thereof. But 2. It is by Faith that Christs body and blood is really but spiritually joyned unto their Souls, and the vertue and efficacy, the fruits and benefits of his death are applyed by them, whereby they receive spiritual nourishment and growth in grace, 1 Cor. 10. 16. *The Cup of blessing which we bless, is it not the Communion of the blood of Christ? The bread which we break is it not the Communion of the body of Christ?*

Q. 23. *How do Believers receive spiritual nourishment, and growth in grace in and by this Sacrament?*

A. Believers receive spiritual nourishment, and growth in grace in and by this Sacrament. 1. As they draw vertue from Christs death for the crucifying of the flesh, for mortifying and purging away sin which doth hinder their spiritual nourishment & growth. 2. As the Lord doth convey by his spirit and they do receive in this Sacrament by faith further supplies of his grace, which by his death he hath purchased for them, & which in his Covenant of grace (whereof this sacrament is a Seal) he hath promised unto them.

Q. 24. *What is the End of this ſacrament of the Lords Supper?*

A. The End of this ſacrament of the Lords Supper is the ſhewing forth of Chriſts death, by the receiving of which, Chriſtians do publickly own, and give teſtimony of their belief in, and hopes of ſalvation by a crucified Lord, 1 Cor. 11. 26 *For as often as ye eat this Bread and drink this Cup, ye do ſhew the Lords death till he come.*

97. Q. *What is required to the worthy receiving of the Lords Supper?*

A. It is required of them that would worthily partake of the Lords Supper, that they examine themſelves of their knowledge to diſcern the Lords Body; and their Faith to feed upon him; of their repentance, love and new obedience; leſt coming unworthily, they eat and drink judgement to themſelves.

Q. 1. *What is it to receive the Lords Supper worthily?*

A To receive the Lords Supper worthily, is not to receive it meritoriouſly, as if we were to bring any merit or worth of our own thereunto, for ſo none can be worthy of Chriſt, or any of his benefits. 2. We receive the Lords Supper worthily, when we receive it with due preparation before we come to it, and with ſuitable behaviour when we are at the Table of the Lord.

Q. 2. *What is that preparation which is required to the worthy receiving of the Lords Supper?*

A. There is required to the worthy receiving of the Lords Supper. 1. Habitual preparation, that the perſons who receive it be in a ſtate of Grace. 2. Actual preparation, that their Graces be drawn forth into exerciſe.

Q. 3. *What is requiſite for the obtaining of this Habitual and Actual preparation in order to our worthy receiving?*

A. It is requiſite for the obtaining this Habitual and Actual preparation in order to our worthy receiving, that we examine our ſelves, 1 Cor. 11. 28. *But let a man examine himſelf, and ſo let him eat of that bread and drink of that cup.*

Q. 4. *Wherein are we to examine our ſelves in order to our preparation for this Sacrament?*

A. We are to examine our ſelves in order to our preparation for this Sacrament 1. In our knowledge to diſcern the Lords Body which is repreſented by the Bread, 1 Cor. 11. 29. *Not diſcerning the Lords Body.* 2. In our Faith to apply Chriſt

Christ and feed upon him, & so to draw vertue and spiritual nourishment from him, 1 Cor. 13. 5. *Examine your selves whether you be in the Faith.* 3. In our repentance, self-judging and godly sorrow for our sins, which hath brought sufferings upon our Lord. 1 Cor. 11. 31. *For if we would judge our selves we should not be judged.* 4. In our love to Christ, who in his death hath expressed such love to us, and in our love one to another, who are redeemed by the same blood. 5. In our new and sincere obedience to the Gospel, which we must engage in, and be fully resolved in the strength of the Lord to perform, before we can worthily receive this Sacrament, 1 Cor. 5. 8. *Therefore, let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.*

Q. 5. *What is requisite by way of preparation for this Sacrament, besides self examination?*

A. By way of preparation for this Sacrament, besides self-examination, there is requisite, Prayer to God for his presence, blessing and assistance of his Spirit; and meditation in order to the exciting of our affections, & the drawing forth of our Grace into exercise.

Q. 6. *Who are they that come to the Lords Table unworthily?*

A. 1. Such come to the Table of the Lord unworthily, as have no habitual preparation, being in a graceless and Christless state; who having no Faith can neither discern the Lords Body, nor spiritually feed upon him; who being without repentance, love, and new obedience, can neither bring glory to the Lord, nor enjoy communion with him by receiving this Sacrament. 2. Such also come to the Table of the Lord unworthily, who although they are gracious, and have habitual preparation, yet take no care by self-examination, prayer and meditation to attain actual preparation, whereby they displease God, and lose also the benefit of the Ordinance.

Q. 7. *If such as are gracious do take pains in self examination and other duties to get their hearts prepared, and yet they are still out of frame, would they not be unworthy receivers should they come to the Lords Table?*

A. When such as are gracious do by self-examination and other duties, endeavour to get their hearts prepared, though they find them out of frame, they ought to come to the Lords Table,

Table, becauſe God may bring them into frame in and by the Ordinance; however they muſt wait there, and attend upon God out of obedience, when they cannot do it with ſenſible melting, warm, and delightful affections, and their ſincerity through Chriſt will be accepted.

Q. 8. *When we doubt and fear whether we be truly gracious, may we come to the Lords Table?*

A. We may and ought to come to the Lords Table, although under doubts & fears, if we have a ſenſe of our need of, and hungring deſires after Jeſus Chriſt, together with reſolutions to give up our ſelves in Covenant to the Lord this Sacrament being a means of getting evidences of Gods love; and when we cannot come with aſſurance, we may come for aſſurance.

Q. 9. *What muſt be our behaviour at the Table of the Lord that we may be worthy receivers?*

A. That we may be worthy receivers, our behaviour at the Table of the Lord muſt be humble and reverent as to the outward geſture of our bodies, and inward frame of our hearts; we muſt ſeriouſly mind the outward elements and actions, looking chiefly to the things ſignified, repreſented and exhibited in the ordinance; we muſt meditate upon Chriſts death ſo diſgraceful and painful for us; grieving for our ſins the cauſe of it, hungring and thirſting after him, and the benefits purchaſed by his death, applying the promiſe of the Covenant and New Teſtament, which is of full force through the death of the Teſtator, drawing nouriſhment and all needful ſpiritual ſupplies from him, in whom all fulneſs doth dwell, rejoycing in his love, giving thanks for his grace, renewing our Covenant and mingling all eſpecially with Faith, and moſt endeared love to the Lord, and with love in him one to another.

Q. 10. *What is required of worthy receivers after they come from the Table of the Lord?*

A. It is required of worthy receivers after they come from the Table of the Lord, that they examine themſelves as to their carriage and ſucceſs; if they have not met with God and have been out of frame, that they enquire into the cauſe, mourn for their defects, be earneſt for a pardon, and by after pains, labour to get the benefit of the Ordinance and withall endeavour to amend for the future: If they have

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et with God and been enlarged and ſweetly refreſhed, they uſt be very thankful for aſſiſtances and enlargements labour retain the ſweet reliſh they have had ſtill upon their ſpi-ts; they muſt endeavour to draw more and more vertue om Chriſt for the crucifying the world and the fleſh; they uſt be very watchful againſt Satan, ſin and carnal ſecurity; ey muſt be careful to perform their vows and keep the ovenant which they have renewed.

Q. 11. *What is the ſin of unworthy receiving the Lords Supper?*

A. The ſin of unworthy receiving the Lords Supper is, at ſuch as are guilty of the body and blood of the Lord, at is, they are guilty of an affront and indignity which they fer to the Lords body and blood, 1 Cor. 11. 27. *Whoſoever all eat this bread, and drink this cup of the Lord unworthily, all be guilty of the body and blood of the Lord.*

Q. 12. *What is the danger of our unworthy receiving the rds Supper?*

A. The danger of our unworthy receiving the Lords Sup-er, is the eating and drinking judgement to our ſelves; that provoking the Lord by our unworthy receiving, to inflict mporal, ſpiritual and eternal judgments upon us, 1 Cor. 1. 29. 30. *For he that eateth and drinketh unworthily, eateth nd drinketh damnation to himſelf, not diſcerning the Lords body; or this cauſe many are weak & ſickly among you, and many ſleep.*

98. Q. *What is Prayer?*

A. Prayer is an offering up of our deſires to God, for ings agreeable to his will, in the name of Chriſt, with nfeſſion of our ſins, and thankful acknowledgment of his ercies.

Q. 1. *How many parts are there in Prayer?*

A. There are three parts in Prayer, Petition, Confeſſion d Thankſgiving, but moſt properly Prayer doth conſiſt in tition.

Q. 2. *What kind of Petition is Prayer unto God?*

A. The Petition of the lips without the deſire of the heart ay be accounted Prayer by men, but it is no acceptable ayer unto God, which is an offering up of the deſires unto m, & pouring forth of the heart before him, Pſal. 62. 8 *Truſt him at all times ye people, pour out your hearts before him.*

Q. 3 *Unto whom are we to direct our Prayers?*

A. We are to direct our Prayers to God only, Pſal. 5 2. 3.

Hearken

Hearken unto the voice of my cry, my King and my God, for unto thee will I Pray; my voice shalt thou hear in the morning, in the morning will I direct my Prayer unto thee and will look up.

Q. 4. *Why are we to direct our Prayers only unto God?*

A. We are to direct our prayers only unto God. 1. Because Prayer is a part of religious worship, and God is the only object of religious worship, Mat. 4. 10. *Thou shalt worship the Lord thy God; and him only shalt thou serve.* 2. Because God only is every where present to see his People and to hear their Prayers, Psalm 34. 15. *The eyes of the Lord are upon the righteous, and his ears are open unto their cry.* 3. Because God only can answer our Prayers, by fulfilling our desires and giving the things which we pray for and stand in need of, Psal. 145. 18. 19. *The Lord is nigh unto all them that call upon him; he will fulfil the desires of them that fear him; he also will hear their cry and save them.*

Q. 5. *For what things may we pray unto God?*

A. 1. We may not pray for the fulfilling of any sinful desires, Jam. 4. 3. *Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts.* 2. We may and ought to pray unto God only for such things as are agreeable unto his will, 1 John. 5. 14. 15. *And this is the confidence that we have in him, that if we ask any thing according to his will he heareth us; and if we know that he hear us, we know that we have the Petitions that we desired of him.*

Q. 6. *What are the things agreeable unto Gods will which we may pray for?*

A. The things which we may pray for are not all things which are agreeable unto his secret will; for thus all things which come to pass, even the worst of sins which are committed are agreeable unto Gods secret Counsel and eternal determination: But all things which are agreeable unto Gods revealed will in his Word, we may pray for; such as the pardon of our sins, the supplies of his Grace, spiritual life and strength here, eternal life and Glory hereafter, deliverance from spiritual and eternal evils; also whatever temporal good things we stand in need of, and all those things which either expresly or inclusively he hath promised in his Covenant unto us.

Q. 7. *In whose name ought we to pray unto God?*

A. We ought to pray unto God only in the Name of the Lord

Lord Jeſus Chriſt, John 14 13. 14. *Whatſoever ye ſhall ask in my Name, that I will do, that the Father may be glorified in the Son; If ye ask any thing in my Name, I will do it.*

Q. 8. *What is it to pray unto God in the Name of Chriſt?*

A. To pray unto God in the Name of Chriſt, is not barely to mention the Name of Chriſt with our lips in the Concluſion, or any part of our Prayers; but it is by faith to mention his Name, depending upon Chriſt alone for admittance and acceſs unto God in Prayer, for acceptance, audience, and a gracious return unto our Prayers, Eph. 3 12. *In whom we have boldneſs, and acceſs with confidence by the faith in him.*

Q. 9. *Why muſt we pray unto God in the Name of Chriſt?*

A. We muſt pray unto God in the Name of Chriſt, becauſe God being ſo infinitely holy and jealous, ſo infinitly juſt and righteous, and we being ſo unholy and ſinful, and our prayers at beſt ſo imperfect and ſo mingled with defilement, that neither our Perſons would find acceptance, nor our Prayers any audience with God, without the Name and Mediation of Chriſt, and the mixture of the ſweet incenſe of his Merits, without Prayers to take away the ill favour of them, and the uſing of his intereſt with the Father upon his account alone, to give an anſwer unto them, Rev. 8. 3. 4. *And another Angel came and ſtood at the Altar* (that it is, the Lord Jeſus Chriſt, who is the Angel of the Covenant) *having a golden cenſer, and there was given unto him much incenſe, that he ſhould offer it with the prayers of all Saints upon the golden Altar which was before the Throne: and the ſmoak of the incenſe which came with the Prayers of all Saints, aſcended up before God out of the Angel's hand.*

Q. 10. *May we not make uſe of the Name of Angels, and the Virgin Mary, and other Saints in prayer, directing our prayers unto them to help us, at leaſt to improve their intereſt in Heaven for us as the Papiſts do teach and practiſe?*

A. 1. It is Idolatry to direct our Prayers unto any Creature, God being the alone object of this & all other religious worſhip, therefore we ought not to direct our Prayers unto Angels (who have refuſed worſhip) much leſs unto any Saints, Col. 2. 18. *Let no man beguile you of your reward in a voluntary humility and worſhipping of Angels.* Rev. 19. 10. *And I fell at his feet to worſhip him; and he ſaid, ſee thou do it not I am thy fellow ſervant, &c.* 2. There is but one Mediator and

and Interceſſor in Heaven for us, namely the Lord Jeſus Chriſt, and it is an affront to him to make uſe of any Angels or Saints as our interceſſors. 1 Tim. 2. 5. *There is one God and one Mediator between God and Man, the Man Chriſt Jeſus.* 2 Joh. 2. 1. *If any man ſin, we have an Advocat with the Father, Jeſus Chriſt the righteous.* 3. We have neither precept nor example in Scripture for, nor any promiſe unto any Prayers which we ſhall make either unto, or by either Angels or Saints. 4. The chiefeſt Saints in Heaven are ignorant of our condition on earth, neither can they, where they are, hear, much leſs give anſwer unto our prayers and therefore are unfit to be the object of our prayers, or to make particular interceſſion for us, Iſa. 63. 16. *Doubtleſs thou art our Father, though Abraham be ignorant of us, and Iſrael acknowledge us not.* Therefore the doctrine and practice of the Papiſts herein, is both unallowable, and abominable.

Q. 11. *How muſt we pray unto God that our Prayers may be acceptable unto him and anſwered by him?*

A. That our prayers may be acceptable unto God and anſwered by him, we muſt pray; 1. With Sincerity, Heb. 10. 22. *Let us draw near with a true heart.* 2. With humility, Pſa. 10. 17. *Lord thou haſt heard the deſires of the humble.* 3. With Faith, Jam. 1. 6. *Let him ask in Faith.* 4. With Fervency, Jam. 5. 16. *The effectual fervent Prayer of a righteous man availeth much.* 5. With Perſeverance, Luk. 18. 1. *Men ought alwayes to pray and not to faint.* 6 We muſt look after our Prayers and wait for a return, Mic. 7. 7. *Therefore I will look unto the Lord: I will wait for the God of my Salvation; my God will hear me.*

Q. 12. *Can we our ſelves pray thus acceptably unto God?*

A. We cannot of our ſelves pray thus acceptably unto God, without the Spirit of God to help our infirmities, and to teach us both for what and how to pray, Rom. 8. 26. 27. *Likewiſe the ſpirit alſo helpeth our infirmities; for we know not what we ſhould pray for as we ought, but the ſpirit maketh interceſſion for us with groanings that cannot be uttered. And he that ſearcheth the hearts knoweth what is the mind of the ſpirit; becauſe he maketh interceſſion for the Saints according to the will of God.*

Q. 13. *Doth God accept and anſwer all the Prayers that are offered unto him?*

A. God doth not accept and anſwer the Prayers of the wicked,

icked, Prov. 16. 8. *The ſacrifice of the wicked is an abomination unto the Lord; but the Prayer of the upright is his delight.* God doth not accept the Prayers of his own People when ey regard iniquity in their hearts, Pſal. 66. 18. *If I regard iquity in my heart, the Lord will not hear my prayer.* 3. God oth accept the Prayers of his people which are offered up nto him in the Name of Chriſt, and by the help of the pirit, and which are for things agreeable unto his will; ſo at he either giveth the things unto them which they pray r, or elſe ſomething that is equivalent or better for them.

Q. 14. *What is the ſecond part of Prayer?*

A. The ſecond part of Prayer is Confeſſion of our ſins, ith which our Petitions for pardon & ſupply of our wants ould be introduced.

Q. 15. *What ſins ſhould we make confeſſion of in Prayer?*

A. In Prayer we ſhould make confeſſion of our Original nd Actual ſins, againſt Law and Goſpel; of Omiſſion and ommiſſion in thought and heart, of lip and life, with the ggravations of them: acknowledging withal, our deſert of mporal, ſpiritual, and eternal judgements and puniſhments r them, Pſalm 32. 5. *I acknowledge my ſin unto thee, and mine iquity have I not hid.* Pſalm 51. 4. 5. *Againſt thee, thee only ave I ſinned, and done this evil in thy ſight: Behold, I was apen in iniquity, and in ſin did my mother conceive me.* Dan. 9. . *O Lord, unto us belongeth confuſion of face, becauſe we have inned againſt thee.*

Q. 16. *How ought we in Prayer to make confeſſion of our ſins?*

A. We ought in Prayer to confeſs our ſins humbly, fully, reely, with grief for them, and hatred of them, with full purpoſe and full reſolution, in the ſtrength of the Lord, not to eturn again unto the practiſe of them.

Q. 17. *What is the third part of Prayer?*

A. The third part of Prayer is thankful aeknowledgment f Gods mercies temporal and ſpiritual here, and the promiſes of life & happineſs in the other World; which we ought o acknowledge with admiration, Faith, Love, Joy, and all ind of ſuitable affections, Philip. 4. 6. *By prayer and ſupplication with thanksgiving, let your requeſts be made known nto God.*

99. Q. *What Rule hath God given us for direction in Prayer?*

A. The whole Word of God is of uſe to direct us in Prayer;

Prayer; but the ſpecial Rule of direction is that form of Prayer which Chriſt taught his Diſciples, commonly called, the Lords Prayer.

Q. 1. *What is generally uſeful for our direction in Prayer?*

A. The whole Word of God is generally uſeful for our direction, as it containeth plenty of matter for Prayer, guideth as to the manner of it, and aboundeth with variety of expreſſions which moſt fitly may be uſed in it.

Q. 2. *What is the ſpecial Rule for direction in Prayer?*

A. The ſpecial Rule for direction in prayer, is that form of Prayer which Chriſt taught his Diſciples, commonly called the Lords Prayer, Matth. 6. 9. *After this manner therefore pray ye, Our Father which art in Heaven, hallowed be thy Name,* &c.

Q. 3. *How many parts are there in the* Lords *Prayer?*

A. There are three parts in the Lords Prayer, the Preface, the Petitions, and the concluſion.

100. Q. *What doth the Preface of the* Lords *Prayer teach us?*

A. The Preface of the Lords Prayer, which is, *Our Father which art in Heaven*, teacheth us to draw near to God with all holy reverence and confidence, as Children to a Father able and ready to help us, and that we ſhould pray with and for others.

Q. 1. *What is the Preface of the* Lords *Prayer it ſelf?*

A. The Preface of the Lords Prayer it ſelf, is in theſe words, *Our Father which art in Heaven.*

Q. 2. *What do the words,* Our Father, *in the Preface teach us?*

A. The words, *Our Father*, in the Preface teach us, 1. To draw near unto God with confidence both of his All-ſufficiency, and his readineſs to help us; as alſo with filial affections of deſire, love and delight, as Children to our Father, Rom. 8. 15. *For ye have not received the ſpirit of bondage again to fear, but ye have received the ſpirit of adoption, whereby we cry, Abba, Father.* Epheſ. 3. 30. *Him that is able to do exceeding abundantly above all that we ask or think.* Matt. 7. 11. *If ye then being evil know how to give good gifts unto your children; how much more ſhall your Father which is in Heaven, give good things to them that ask him.* 2. To pray to God with and for others; he being a common Father unto all his people, Eph. 6. 18. *Praying always with all prayer and ſupplication for all Saints.*

Q. 3. *Are we to pray unto God only for the Saints and ſuch as are his children?*

A. We

A. We must pray unto God, not only for the Saints and his Children, but also for all men; we must pray not only for the Church in general, but also for the Nation wherein we live, for Magistrates and for Ministers, and not only for our Friends; but also for our Enemies, Psalm 122. 6. *Pray for the peace of Jerusalem.* 1 Tim. 2. 1. 2. *I exhort therefore, that first of all supplications, prayers and intercessions, and giving of thanks be made for all men; For Kings, and all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty.* Matt 5. 44. *Love your enemies, and pray for them that despitefully use you and persecute you.*

Q. 4. *What do these words,* Which art in Heaven, *teach us?*

A. These words, *Which art in Heaven*, teach us to draw near unto God with all holy reverence, because of our great distance, God being not our earthly Father, but our Father which is in Heaven, Eccles. 5. 2. *Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God: for God is in Heaven, and thou upon Earth.*

101. Q. *What do we Pray for in the first Petition?*

A. In the first Petition, which is, *Hallowed be thy Name*, we pray that God would enable us and others to glorify him in all that whereby he makes himself known, and that he would dispose all things to his own glory.

Q. 1 *What is the second part in the Lords Prayer?*

A. The second part in the Lords Prayer is, Petitions.

Q. 2. *How many Petitions are there in the Lords Prayer?*

A. There are six Petitions in the Lords Prayer.

Q. 3. *What is the first Petition in the Lords Prayer?*

A. The first Petition in the Lords Prayer is in these words, *Hallowed be thy Name.*

Q. 4. *What is meant by the Name of God?*

A. By the Name of God is meant Gods Titles, Attributes, Ordinances, Word and Works, whereby God is pleased to make himself known. See the explication of the 54*th* Answer.

Q. 5. *What is it to hallow Gods Name?*

A. To hallow Gods Name, is to Sanctify, Honour and Glorifie God in all things whereby he maketh himself known, Isai. 8. 13. *Sanctifie the Lord of Hosts himself, and let him be your fear and your dread.* Psal. 96. 8. 9. *Give unto the Lord the glory due to his Name: worship in the beauty of holiness.*

Q. 6. *What do we pray for in the Petition* Hallowed be thy Name.

A. In the Petition, *Hallowed be thy Name*, we pray 1. That God would hallow, and glorifie his own Name by magnifying himſelf in the World, and by diſpoſing all things for his own glory, 2 Sam. 7. 26. *Let thy Name be magnified for ever.* Pſalm 84. 16. 18. *Fill their faces with ſhame that they may ſeek thy Name, O Lord: That men may know that thou alone, whoſe Name is* JEHOVAH, *art the moſt High over all the Earth.* 2. That God would enable us to hallow and glorifie his Name by confeſſing and forſaking our ſins, which rob him of his glory; by admiring and adoring him in his glorious Titles and Attributes; in his infinite excellencies and perfections; by believing, loving and obeying his Word; by obſerving and attending upon him in his Worſhip and Ordinances; by magnifying him in his Works, and making uſe of his Creatures for his glory; by ſincere, diligent, zealous and conſtant endeavours to promote his honour and intereſt in our places and Relations; and that the chief deſign of our thoughts, words and actions may be the glory of God; and that he would enable others alſo thus to hallow and glorifie his Name. Pſalm 67. 1. 2. 3. *God be merciful unto us, and bleſſe us, and cauſe his face to ſhine upon us: That thy way may be known upon Earth, and thy ſaving health among all Nations. Let the people praiſe thee O God; Let all the people praiſe thee.* Rom. 11. 36. *For of him, and through him, and to him are all things, to whom be glory for ever.*

102. Q. *What do we pray for in the ſecond Petition?*

A. In the ſecond Petition which is, *Thy Kingdom come*, we pray that Satans Kingdom may be deſtroyed, that the Kingdom of Grace may be advanced, our ſelves and others brought into it, and kept in it; and that the Kingdom of Glory may be haſtened.

Q. 1. *What is meant by the Kingdom of God, which in this Petition we are to pray for the coming of?*

A. By the Kingdom of God which in this Petition we are to pray for the coming of, is meant; 1. The Kingdom of Gods Grace here in this World, Luke 17. 21. *The Kingdom of God is within you.* 2. The Kingdom of Gods glory in the other World, 1 Cor. 6. 9. *Know ye not that the unrighteous ſhall not inherit the Kingdom of God?*

Q. 2. *What do we requeſt in our praying that Gods Kingdom of Grace may come?*

A. We

A. We requeſt in our praying, that Gods Kingdom of Grace may come, 1. That the Kingdom of Satan in all the profeſſed enemies of Gods Kingdom may be deſtroyed, and that all the power alſo of ſin in our ſelves and others, whereby Satan hath dominion, may be ſubdued, Pſalm 68. 1. *Let God ariſe, and let his enemies be ſcattered, let them alſo that hate him flee before him.* 1 John 3. 8. *He that committeth ſin is of the Devil; for this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the Devil.* 2. In general, that the Kingdom of Gods Grace might be advanced in the World above all other Kingdoms, Iſai. 2. 2. *And it ſhall come to paſs in the laſt days that the mountain of the Lords Houſe ſhal be eſtabliſhed in the top of the mountains, and ſhall be exalted above the Hills, and all Nations ſhall flow unto it.* 3. In particular, that our ſelves and others might be brought into this Kingdom of Gods Grace, by the power and efficacy of Gods Word and ſpirit in our converſion, 2 Theſ. 3. 1. *Finally, brethren pray for us, that the Word of the Lord may have a free courſe and be glorified even as it is with you.* Acts 26. 17. 18. *The Gentiles, to whom I now ſend thee to open their eyes, and to turn them from darkneſs unto light, and from the power of Satan unto God.* Rom. 10. 1. *Brethren, my hearts deſire and prayer to God for Iſrael is, that they may be ſaved.* 4. That our ſelves and others who are brought already to the Kingdom of Grace, may be kept in it by ſtrengthning and eſtabliſhing grace, 1 Pet. 5. 10. *The God of all Grace, who hath called us into his eternal glory by Chriſt Jeſus, after ye have ſuffered a while make you perfect, eſtabliſh, ſtrengthen, ſettle you.*

Q. 3. *What do we requeſt in praying that the Kingdom of Gods glory may come?*

A. We requeſt in our praying that the Kingdom of Gods glory may come, that this Kingdom of glory may be haſtened, which will appear & be manifeſted unto the whole World, at the ſecond coming and appearance of the Lord Jeſus to judgement, Revel 22. 20. *He which teſtifieth theſe things, ſaith, ſurely I come quickly, Amen. Even ſo, Come Lord Jeſus.*

103. Q. *What do we pray for in the third Petition?*

A. In the third Petition, which is, *Thy will be done in Earth as it is in Heaven*, we pray, that God by his grace would make us able and willing to know, obey and ſubmit to his will in all things, as the Angels do in Heaven.

Q. 1. *What is meant by the will of God, which we are to pray that it might be done?*

A. By the will of God which we are to pray that it might be done, is meant; The will of Gods precept, or that which he is pleased to require of us, Mat. 7. 21. *Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doth the will of my Father which is in Heaven.* 2. The will of Gods Providence, or that which he is pleased to do with us, and unto us, Rom. 1. 10. *If I might have a prosperous journey by the will of God to come unto you*, Pet. 3. 17. *It is better if the will of God be so, that ye suffer for well doing then for evil doing.*

Q. 2. *What do we request when we pray that the will of Gods precept be done?*

A. When we pray that the will of Gods precept be done, we request: 1. That our selves and others, who naturally are dark and ignorant of this will, may by his word & spirit be enabled to know and understand it, Eph. 5.8. 17 *Ye were sometimes darkness, but now ye are light in the Lord. Be not unwise, but understanding what the will of the Lord is.* Col. 1. 8. *We cease not to pray for you and to desire, that ye might be filled with the knowledge of his will and all wisdom and spiritual understanding* 2. That our selves and others who naturally have in our hearts an emnity against Gods Law, might be enclined and enabled to obey and do whatever it is the will of God to command, Rom. 8. 7. *The carnal mind is enmity against God for it is not subiect unto the Law of God, neither indeed can be.* Psal. 119. 36. *Encline my heart unto thy Testimonies.* Psal. 143. 13. *Teach me to do thy will, for thou art my God, thy spirit is good.* Ezek 36. 27. *I will put my spirit within you, and cause you to walk in my statuts, and ye shall keep my judgements and do them.*

Q. 3. *What do we request when we pray that the will of Gods providence be done?*

A. When we pray that the will of Gods Providence be done, we request that our selves and others might have compliance of will with the will of God, so as thankfully to accept merciful Providence, and patiently submit us to afflictive Providences. Luke 1. 38 *And Mary said, Behold the handmaid of the Lord be it unto me according to thy word,* Acts 21. 14. *And when he would not be perswaded, we ceased, saying, The will of the Lord be done.*

Q. 4.

Q. 4. *How are we to pray that Gods will be done by our ſelves nd others?*

A. We are to pray that Gods will be done by our ſelves nd others on earth univerſally, readily, unwearily, con-tantly, even as it is done in Heaven, Pſalm 193. 20. 21. *leſſe the Lord ye his Angels which excel in ſtrength, that do his ommandments, hearking unto the voice of his word. Bleſs the ord all his works in all places of his dominion, bleſs the Lord my ſoul.*

104. Q. *What do we pray for in the fourth Petition?*

A. In the fourth Petition which is, *Give us this day our daily Bread*; we pray that of Gods free gift, we may receive competent portion of the good things of this life, and enjoy his bleſſing with them.

Q. 1. *What is meant by* Our daily Bread?

A. *By Our daily Bread* is meant all outward proviſion for our daily ſuſtenance, Pſalm 132. 15. *I will abundantly bleſs her Proviſion; I will ſatisfie her poor with Bread.*

Q. 2. *What do we ask in praying for* Our daily Bread?

A. In Praying for *Our daily Bread*, we don't ask Plenty, but a competent portion of the good things of this life, ſuch as God ſeeth to be neceſſary and moſt convenient for us, Prov. 30. 8. *Give me neither Poverty nor Riches, feed me with food convenient for me.*

Q. 3. *May we not have convenient outward Proviſions without our asking?*

A. We may have convenient outward Proviſions without our asking, but we cannot have them without Gods giving, Pſalm 145. 15. *Thou giveſt them their meat in due ſeaſon.*

Q. 4. *What need we ask of God daily outward proviſions, if we may have them without asking?*

A. We ought to ask for our daily outward proviſions, 1. Becauſe God requireth that we ſhould ask for theſe things, and he hath promiſed only unto ſuch that they ſhould not want them, Pſalm 34. 10. *The young Lions do lack and ſuffer hunger but they that ſeek the Lord ſhall not want any good thing.* 2. Becauſe in asking aright our daily outward proviſions, we ask and obtain the bleſſing of God with them, and without asking, if we have theſe things, we have them with Gods curſe, Exod. 23. 25. *And ye ſhall ſerve the Lord your God, and he ſhall bleſs thy bread and water.*

105. *Q. What do we ask in the fifth Petition?*

A. In the fifth Petition, which is, *Forgive us our Debts, as we forgive our Debtors*, we pray that God for Christs sake would freely pardon all our sins, which we are the rather encouraged to ask, because by his Grace we are enabled from the heart to forgive others.

Q. 1. *What is meant by* our Debts?

A. *By our Debts*, is meant our sins against God, whereby we are indebted unto his Justice, which we can no otherwise satisfie, then by undergoing eternal punishment.

Q. 2. *Have all need of forgiveness, and may any Debts be forgiven?*

A. All being sinners have need of forgiveness, and any sins (excepting the sin against the Holy Ghost) may be forgiven, Psalm 130. 4. 5. *If thou Lord shouldest mark iniquity, O Lord, who shall stand? But there is forgiveness with thee that thou mayest be feared.*

Q. 3. *May we pray unto God for the forgiveness of our sins upon the account of our own merits?*

A. We have no merit, in the sight of God, of our own; and therefore we must pray that God would freely pardon all our sins of his own mercy and loving kindness, Psalm 51. 1. *Have mercy upon me, O God, according to thy loving kindness, according to the multitude of thy tender mercies blot out my transgression.*

Q. 4. *May we hope by Prayer to obtain forgiveness of Gods mercy without any merit?*

A. God being infinitely just as well as merciful, we must bring merit before him that we may obtain forgiveness of him, but because we have it not of our own, and he hath provided it for us in his Son, we must pray for pardon for the merit sake of Christ, who hath purchased forgiveness for us with his blood, Ephes. 1. 7. *In whom we have redemption through his blood, the forgiveness of sin.*

Q. 5. *What may encourage us to ask forgiveness from God?*

A. We may be encouraged to ask forgiveness from God, when by his Grace we are enabled with our hearts to forgive others, Matth. 6 14. *For if we forgive men their trespasses, your heavenly Father will forgive you.*

106. *Q. What do we pray for in the sixth Petition?*

A. In the sixth Petition, which is, *And lead us not into Temptation,*

mptation, but deliver us from Evil, we pray that either God
uld keep us from being tempted unto ſin, or ſupport and
liver us when we are tempted.

Q. 1. *What do we requeſt in praying*, Lead us not into Temp-
ion?

A. In praying *lead us not into Temptation*, we requeſt that
d would keep us from being tempted unto ſin.

Q. 2. *How doth God keep us from being tempted unto ſin?*

A. God keepeth us from being tempted unto ſin, either
hen he reſtraineth the Devil (the great Tempter of man-
nd) from aſſaulting us with his prevailing temptations;
elſe reſtraineth us from coming into thoſe ways where
mptations are waiting for us, and where we ſhould be
mpters unto our ſelves, Matt. 26. 4. *Watch and pray that ye
er not into temptation*, Pſal. 19. 13. *Keep back thy ſervant from
ſumptuous ſins, let them not have dominion over me.*

Q. 3. *What do we requeſt in praying*, Deliver us from Evil?

A. In praying, *Deliver us from Evil*, we requeſt that when
e are tempted by the Devil, or the fleſh, or the World un-
ſin, that we may be ſupported and ſtrengthened to reſiſt
d overcome the temptations, ſo as to be delivered by the
ower of Gods ſufficient Grace, from falling into the evil
ſin. Jam. 4. 7. *Reſiſt the Devil and he will fly from you.*
Cor. 10. 13. *God is faithful, who will not ſuffer you to be
mpted above that you are able.* 2 Cor. 12. 7. 8. 9. *There was
ven me an thorn in the fleſh, the meſſenger of Satan to buffet me;
r this I beſought the Lord thrice, that it might depart from
; And he ſaid unto me, my Grace is ſufficient for thee.*

107. Q. *What doth the Concluſion of the Lords Prayer teach
?*

A. The Concluſion to the Lords Prayer, which is, *For
ine is the Kingdom, the power and the glory for ever, Amen.*
acheth us, to take our encouragement in prayer from God
nly, and in our prayers to praiſe him, aſcribing Kingdom
ower and glory to him, and in teſtimony of our deſire and
ſurance to be heard, we ſay, Amen.

Q. 1. *What is the concluſion of the Lords Prayer it ſelf?*

A. The concluſion of the Lords Prayer it ſelf, is in theſe
ords, *For thine is the Kingdom, and the power, and the glory
r ever.* Amen.

Q. 2. *What is the firſt thing which this Concluſion of the Lords
rayer doth teach us?* A. The

A. The first thing which this Conclusion of the Lords Prayer doth teach us, is to take our encouragement in Prayer, not from our selves, or any worthiness of our own, but from God only, who having the Kingdom, and eternal Soveraignty, the Power and eternal All-sufficiency, the glory for ever, and therefore incomparably glorious in his Faithfulness, Goodness, and most tender Mercy, we may perswade our selves that he is both able to give what we ask, and that he is willing and will give what he hath promised unto us, Dan. 18. 19. *We do not present our supplications for our righteousness, but for thy great mercies, O Lord hear, O Lord forgive, O Lord hearken and do, defer not for thine own sake, O my God.* Psalm 5. 2. *Hearken unto the voice of my cry, my King and my God for unto thee will I pray.* Ephes. 3. 20. 21. *Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; Unto him be glory in the Church by Jesus Christ, throughout all ages, world without end.* Amen.

Q. 3. *What is the second thing which this Conclusion of the Lords Prayer doth teach us?*

A. The second thing which this Conclusion of the Lords Prayer doth teach us, is in our Prayers to God, to praise him, ascribing Kingdom, Power and Glory unto him, 1 Chron. 29. 11. 13. *Blessed be thou Lord God of Israel our Father, for ever and ever: Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the Majesty; for all that is in Heaven and Earth is thine: thine is the Kingdom, and thou art exalted as head above all. Now therefore our God, we thank thee, and praise thy glorious Name.* 1 Tim. 1. 17. *Now unto the King Eternal, Immortal, Invisible, the only wise God, be honour and glory for ever and ever.* Amen.

Q. 4. *Why are we to say,* Amen?

A. We are to say, *Amen*, which signifieth so be it, or, so it shall be, in testimony of our desires and assurance to be heard Rev. 22. 20. *Amen. Even so come Lord Jesus.*

FINIS.

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